BEZA'S ICONES

CONTEMPORARY PORTRAITS OF REFORMERS OF RELIGION AND LETTERS

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BEZA'S "ICONES"

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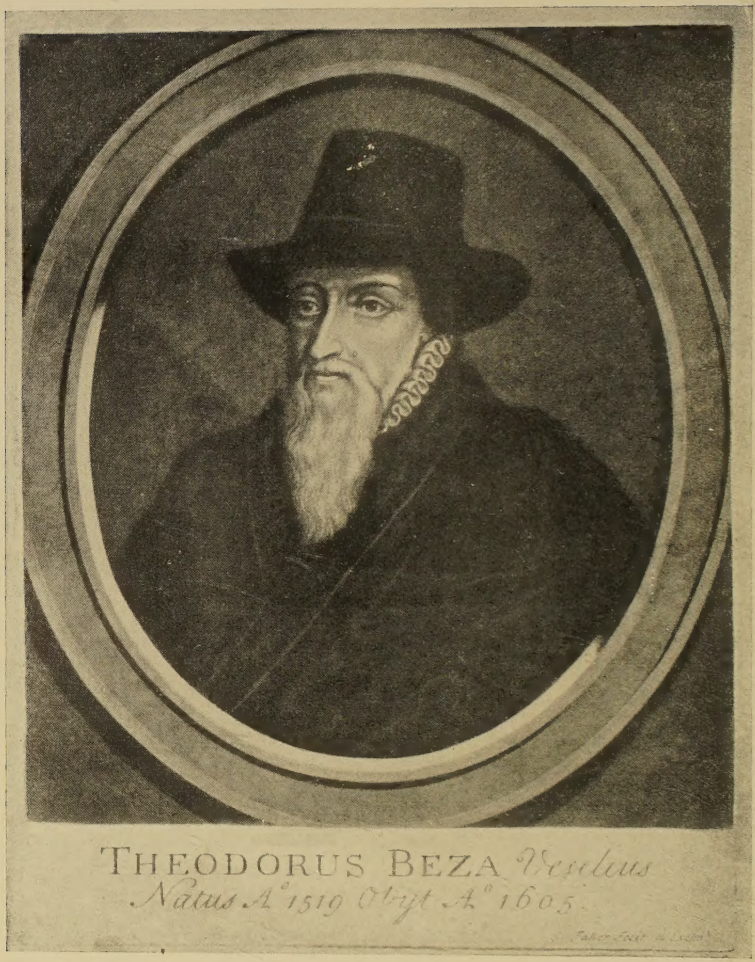

THEODORE BEZA,

OF VEZELAY.

BEZA'S "ICONES"

CONTEMPORARY PORTRAITS OF REFORMERS OF RELIGION AND LETTERS

Being Facsimile Reproductions of the Portraits in Beza's "Icones" (1580) and in Goulard's Edition (1581)

WITH INTRODUCTION AND BIOGRAPHIES

By C. G. M'CRIE, D.D.

SECOND IMPRESSION

LONDON: THE RELIGIOUS TRACT SOCIETY

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ICONES,

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VERAE IMAGINES

VIRORVM DOCTRINA SIMVL ET PIETATE ILLVSTRIVM, QVORVM PRÆcipuè ministerio partim bonarum literarum studia sunt restituta, partim vera Religio in variis orbis Christiani regionibus, nostra patrúmque memoria fuit instaurata: additis eorundem vitæ & operæ descriptionibus, quibus adiectæ sunt nonnullæ picturæ quas EMBLEMATA vocant.

Theodoro Beza Auctore.

APVD IOANNEM LAONIVM.

M. D. LXXX.

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PREFACE

LONG before I saw the book I was familiar with some of the *Icones* in this volume. Through modern reproductions, more or less faithful to the originals, I knew Beza's portraits of Erasmus, Luther, and Calvin, of Thomas Cranmer and John Knox. Some eighteen months ago, however, I became the happy possessor of an almost perfect copy of the collection published at Geneva in 1580.

Convinced that many would welcome a facsimile reproduction of the *Icones*, which form the really valuable contents of the sixteenth-century portrait gallery, I resolved that any modern edition for which I was responsible should contain both the thirty-eight portraits in Beza's book, and also the additional eleven given in Goulard's translation, regarding which information will be found in the introduction by the Editor.

After careful consideration I came to the conclusion that it would not be desirable to reproduce, either in the original Latin or in an English translation, the letterpress of the work. The notices drawn up by Beza and placed opposite each Icon, when not mere eulogies, do not amount to more than appreciations. These might content the contemporaries and immediate successors of the subjects, but they can convey little meaning and less information to those twentieth-century readers in whose case not a few of the men once 'illustrious for learning and piety' are unknown even by name. In these circumstances it was deemed better to substitute for Beza's vague, and at times vapid, declamations in prose and verse, a series of brief, impartial biographies, setting forth in concise form all that is salient in the life, character, career, and services of each person whom the author deemed worthy of a place in his cosmopolitan collection. The biographies make no pretence to original or exhaustive treatment. They are little more than compilations from the best and most easily accessible histories of the countries in which the characters lived, and of the times in which they played their part.

In coming to these decisions regarding the contents of the following pages, I was materially aided

by the judgment of one who has been my friend ever since we were fellow-students of the New College, Edinburgh—William Carruthers, F.R.S., lately Keeper of Botany, British Museum. But the help of my counsellor did not exhaust itself in advice. So soon as my project was made known to him Mr. Carruthers identified himself with it. Having access to the treasures of the British Museum and of Dr. Williams's Library, London, he arranged for all the portraits of Beza's rare book and those of Goulard's still rarer translation being reproduced by a process of photographic accuracy.

It is no exaggeration to say that but for my friend's unstinted co-operation and ready response to every call for advice or help, there would not have been given to the public the fruit of labour in what to both of us has been an interesting field of research. I can never repay the kindness of my collaborateur. I can only make this public acknowledgment of my great indebtedness.

All the illustrations of the work were photographed by Mr. Hans Theodor Güssow, who brought appreciative interest as well as artistic skill to bear upon his contribution to the reproduction.

In order that the reader may distinguish the

portraits in Goulard's book from those of Beza's, I have given the French translator's form of the name in the case of his additional eleven, and the Latin form in that of the thirty-eight contained in the earlier issue. In the case of the Tindale portrait, which found its way into the collection of 1581 by a blunder of the printer, as is stated in the Introduction, there is nothing to be gained by retaining the erroneous title *Jean Cnox De Gifford En Escosse*, and so the English translator and martyr figures in this edition as plain William Tindale.

C. G. M^cCRIE.

AYR, N.B.,
September, 1906.

EDITOR'S INTRODUCTION

Editor's Introduction

ON Palm Sunday in the year 1146 Bernard Abbot of Clairvaux inaugurated the Second Crusade. The sermon with which he did so was preached at Vézelay, a town in Burgundy, which then possessed what is now in ruins—a stately spacious abbey church dedicated to Mary of Magdala. Nearly four centuries later (1519) there was born at Vézelay Theodore de Besze or Beze, known to all readers of history by the Latin form of the name—Beza.

Pierre De Besze, the father of Theodore, was *bailli* or prefect of the province; Marie De Bourdelot, the mother, was of noble descent; Nicolas De Besze, brother of Pierre, wealthy and unmarried, was a member of the Parliament of Paris, at that time the highest judicial body in France; and another uncle was Abbot of Froidmont, capable, therefore, of advancing the interests of any nephew entering the service of the Church. Evidently the

outlook of life was bright in the case of youthful Theodore, even although he was the youngest in a family of seven. From a worldly point of view the outlook became decidedly brighter when the wealthy Parisian uncle visited Vézelay, formed a liking to the seventh child of his brother, and offered to take him to Paris and be responsible for his education. In carrying out his undertaking the member of Parliament sent his nephew to Orleans when only ten years of age. At the University of that city the Burgundy youth became a good classical scholar, and studied law, as his father designed him for the legal profession. When a student at Orleans, Theodore Beza came under the influence of a German, who largely influenced his character and convictions, and practically determined his career in life. This was Melchior Wolmar, a noted scholar of his day, who had at one time under his roof and his tuition a greater Frenchman than Beza—Jean Calvin from Noyon. What Beza owed to his teacher at Orleans can be gathered from two quarters—from an autobiographical letter to Wolmar prefixed to one of his writings, *Confession of the Christian Faith* (1560), and from this book of *Icones*, which contains a portrait of the German preceptor, and a warm appreciation of his worth and services. In the former of these compositions he calls Wolmar 'his most respected preceptor and parent,' and styles the day upon which he became a member of the

Orleans household his 'second birthday, the beginning of all the good things which I have received from that time forward, and which I trust to receive hereafter in my future life.'

After taking his degree of licentiate in law, Beza left the University on the banks of the Loire and went to Paris. Uncle Nicholas was dead, but, thanks to his father's other brother, the Abbot of Froidmont, Theodore had for income the revenues of two rich benefices, yielding an annual revenue of 700 golden crowns, while there was every prospect that, on the death of the ecclesiastic, his nephew would succeed him, and that meant an increase of 5,000 golden crowns every year. With this affluence of means and these brilliant prospects, Beza gave himself to classical studies, literary pursuits, and pleasure seeking. His first publication, *Poœmata Juvenilia* (1548), modelled on Ovid and Tibullus, reflects the life he led at that period, the life of a brilliant devotée of *belles lettres*, and of a man of society. But Beza was not happy; he was not at peace. His father insisted that he should enter upon the practice of law. To the son the prospect was abhorrent, the *palais* or parliament house was a veritable house of bondage. His uncle, the Abbé, advised the life of a courtier. 'Let him,' said the worldly ecclesiastic, 'become the client of some prince or noble, from whom there may be hope of deriving some fruit of his labours.' That was

not less repugnant to one who had drunk of the well to which he had been directed by Wolmar, and cherished the hope of one day leaving a land of papal bondage for a country in which he would be free to avow the Reformed faith.

Late in 1548 Beza was visited with a severe illness: so severe that for a time it was regarded as fatal. From the bed of sore suffering and extreme weakness he, who was already converted, rose a consecrated, resolute man. The benefices were surrendered, and, with his wife, to whom he had been secretly married, Beza made his way to Switzerland, and received a kindly welcome at Geneva from his quondam fellow-student—John Calvin. Within a year he became professor of Greek in the *Académie* of Lausanne, where Pierre Viret (another worthy of *Icones's* portraiture) had for some time been working in Reformation interests. From 1549 to 1558 Beza exercised a fruitful ministry in the Pays de Vaud, influencing in a salutary way the youth who were preparing for the ministry of the Gospel, having helpful intercourse with colleagues, scholars, and theologians residing in Lausanne and neighbouring towns, and using his graceful, facile pen in completing the Huguenot Psalter and in producing his classic Latin translation of the New Testament.

After nine years' work Beza resigned his professorship at Lausanne and returned to Geneva.

From this point in his career Beza's life-work was done in the city of Calvin, and it readily falls into two periods. In the first of these, extending from 1558 to 1563, he was the coadjutor of Calvin; in the second he was the successor of the great Reformer, and that period comprised the years from 1564, when Calvin died, to 1605, when he himself, 'worn out with years, was peacefully translated,' as the invitation to his funeral worded it.

Officially during the first period Beza was Rector of the newly-founded university; he aided Calvin in his work as theological lecturer, and he was also pastor of one of the city churches. In addition to all this in these earlier years Beza gave much of his time and strength to the extension and defence of Protestantism in his native country. Thus, in 1560, on the invitation of Antoine De Bourbon, King of Navarre, then professedly a Protestant, Beza went to Nérac in the province of Guyenne where the King and Queen were sojourning. The weakness and inconstancy of the titular monarch prevented the visit of the wise counsellor being so fruitful in good as it would otherwise have been; but that it was not wholly barren of advantage can be gathered from this that immediately after the visit and as a consequence of the instruction in Evangelical truth she received Jeanne D'Albret, Queen of Navarre, became an avowed Protestant.

In the following year Beza was recalled to

France upon a more important mission. Catherine de Medici, mother of Charles IX., had summoned the Bishops of France to meet in the Convent of Poissy, conveniently near the royal castle of Saint Germain en Laye, in order to consider the religious situation of the country. The meeting was not that of a National or Ecclesiastical Council; Protestant pastors did not sit as members, they were only invited to be present and speak in defence of their faith and polity. The Colloquy of Poissy—for such was the non-committing name given to the meeting—was held on September 9, 1561. On the invitation of the Huguenot ministers and the leaders of the party Beza was the chief spokesman on the Protestant side. His speech before the King of France, the Queen Mother, the chief noblemen, cardinals and bishops of the realm was worthy of the occasion, the audience and the speaker. It was a magnificent display of oratorical power; it was a masterly exhibition not only of the points at issue between Papists and Protestants, but also of the position of Calvin and Beza regarding the Sacraments in contrast to that of Lutheran divines. The Colloquy brought about no reconciliation, after a few private conferences held at Poissy and Saint Germain it adjourned never to meet again.

Although the immediate object of his visit to France had been served Beza remained some time longer and rendered important service to his country-

men by so doing. He assisted in procuring from the Assembly of Notables the measure known to historians as the Edict of January (1562), which gave some amount of toleration and liberty of worship to French Protestants, and he succeeded in counselling Huguenot congregations to accept the Edict in the hope that it would prove the harbinger of better things to come. He was still in France when the Massacre of Vassy (Sunday March 1, 1562), perpetrated by orders of the Duke of Guise, told another tale. Beza at once sought and obtained an audience of Charles IX. and Catherine de Medici, at which Antoine De Bourbon was also present. By this time the last-named potentate had changed sides, and from being an ardent supporter of the Reformation had become a pronounced ally of the Guises. It was to this shifty weakling that Beza addressed the words which have become historical: 'Sire, it belongs in truth to the Church of God, in whose name I speak, to endure blows and not to inflict them. But it will also please your Majesty to remember that she is an anvil that has worn out many hammers.'

Beza returned to Geneva in May, 1563. Calvin, not yet fifty-four years of age, was rapidly failing, and so, at the joint request of his colleagues and of Calvin himself, Beza undertook to bear a portion of the load of work which was pressing heavily upon the enfeebled leader. The leader died on May 27,

1564. Beza was appointed his successor as President or Moderator of the 'Venerable Company of Pastors,' and so entered upon the second period of his life-work at Geneva. During the forty-one years of that section of his public career he engaged in manifold labours, while his interest in the affairs of his native land never abated. When in the month of April, 1571, there met the seventeenth National Synod of the Reformed Churches within the walls of Rochelle, most Protestant of all French cities, Beza came from Geneva to preside over the Synod, at the deliberations of which were present such persons of distinction as Jeanne d'Albret, Henry of Navarre and Henry of Condé, Admiral Coligny, and Count Louis of Nassau.

From 1590 to 1592 the little community of Geneva was menaced with danger from an implacable enemy, the Duke of Savoy. The privations of a state of siege were intensified by something approaching to a famine. But in the hour of darkness and danger the voice of Beza, now three score and ten, was raised from the old pulpit of Saint Pierre on behalf of the rights and liberties of the Republic. As the years passed on and the end drew nigh Beza sought some measure of relief from the burden of leadership and of multifarious occupations; but the release obtained was only to a limited extent. In 1594, when seventy-five years of age, he wrote to Gaspard Pucer, Melanchthon's

son-in-law, in this strain : 'With the exception of a trembling of the hand that almost prevents my tracing a line, I am well enough, thank God ! to preach every Sunday and to deliver every fortnight my three theological lectures. I am overwhelmed with occupations that come every instant from without, difficulties that must absolutely be met and solved, of which you can easily imagine the multitude and importance in this whirlwind of war that drags us along. Thus it is that in the midst of agitations, I struggle and am nearing the end of my course, with my spirit as much as possible on high.'

Eight years before his death a young ecclesiastic of noble family and personal celebrity sought to effect Beza's return to the Church of Rome. The future St. Francis of Sales, who had been successful in proselytising on a wholesale scale, entertained the proposal that he should try his arts of persuasion upon the Protestant champion of Geneva. Several visits were paid to the aged Reformer, and on all these occasions a courteous reception was extended. The remark of the Reformer, 'As for myself if I am not in the right way, I pray God every day that He will lead me into it,' emboldened the papal agent to assure the utterer of it that he need not hesitate to return to the pale of the Church from any fear of loss of means or of comforts, for he might depend upon it that the Holy Father at Rome would provide a pension of four thousand livres with compensa-

tion at his own valuation for furniture and books parted with. This was too much for the venerable Protestant. He pointed to the shelves of his bookcase empty of books which had been sold to enable their owner to support French refugees, and then showed his visitor to the door, taking leave of him with the cutting words: '*Vade retro, Satanas.* Go, sir, I am too old and deaf to give ear to such words.'

The last occasion upon which Beza took any part in public affairs was in 1602, three years before he died.

On the long dark night of December 21st in that year a force of Savoyards, 8,000 strong, attempted to capture Geneva. The advanced guard had raised their scaling ladders and begun to climb the fortifications; two hundred men stood on the ramparts; a few forerunners had actually entered the city. Just in time an alarm was given to the inhabitants, the portcullis was let fall, those who had scaled the fortifications were encountered by the citizens and put to death, while the bulk of the besieging army took to flight. When the city was once more in safety and peace, the people flocked to the Church of St. Pierre for a thanksgiving service. Beza presided, and commenced the service by giving out to be sung the grand words of the 124th Psalm in the French version, which he himself had executed half a century earlier. On the bas-reliefs of a foun-

tain erected in 1857, in the Rue des Allemands, styled the Monument of the Escalade, there is a representation of Beza in the act of returning thanks to God. What a place Geneva had in the Frenchman's thoughts and affections can be gathered from the fact that on Sunday, October 13, 1605—the last day of his earthly life—he asked, 'Is the city in full safety, and quiet?' When he received an assuring answer he sank back, lost consciousness, and in the course of a few minutes passed from friends surrounding him to the company of the glorified.

As regards the literary remains of the Counsellor of the French Reformation, with the exception of his *Confession of the Christian Faith* and the *French Metrical Psalter*, Beza's principal writings belong to the second period of his Genevan life, when he was first the colleague and then the successor of Calvin. In 1565 he gave to the world and dedicated to Queen Elizabeth of England his chief contribution to Biblical learning in the form of an edition of the Greek text of the New Testament, with two Latin translations in parallel columns, one being the Vulgate rendering, the other a translation of his own. To the translation there were added copious annotations. Although in the constructing of his Greek text Beza seems to have made little or no use of it, this seems the proper place to notice the uncial MS. with which his name is now asso-

ciated. At the first breaking out of the French religious wars in 1562 the Codex Bezæ, briefly designated by textual critics by the letter D, was in the library of the Monastery of St. Irenæus, in Lyons. This town was taken and sacked by the Huguenots in that year. Beza was then serving as chaplain of the Protestant forces, and the old document, cleared of the dust in which it had long lain, came into his possession as his *spolia opima* of the pillaged monastery. He kept it beside him for years, appreciating its value but deterred from availing himself of it in his textual work by the singularity of some of its readings. After a time, however, when it was borne in upon him that he was near the close of his literary career, he resolved to part with his literary treasure and present it to the University of Cambridge. The manuscript is now splendidly bound, and forms a quarto volume of 406 original leaves and nine vellum pages of a later date. Portions of the Gospels of Matthew and John, and a considerable part of the Acts, are wanting, and some of the missing passages have been supplied on the recent pages in a writing more recent by at least three hundred years. The scholar's gift now stands under a glass case in the New Library, Cambridge, more highly prized than all the other manuscripts there deposited put together.

Passing the *Ecclesiastical History of the Reformed Churches in the Kingdom of France*, printed at Ant-

JAMES VI.

werp in 1580, to which Beza doubtless contributed important material, if he was not the author of it, we come to what issued from the Genevan press in the same year—the ICONES.

The sub-title of that book sets forth the object which the author had before him in compiling it, and the material he had gathered for carrying it out. '*Icones*, that is, True Portraits of the men, illustrious for learning and piety, by whose ministry chiefly, on the one hand, the studies of good letters were restored, and, on the other, true religion was renewed in various regions of the Christian world within our memory and that of our fathers; with the addition of descriptions of their life and work.'

On the other side of the title-page is a frontispiece, the likeness of 'James VI., by the Grace of God, King of the Scots,' then a boy barely fourteen years of age. Thomas Carlyle makes sport of the portrait as that of 'a small, rather watery boy . . . the little silver Pepper-box of a King.' The prominent feature in the royal icon is the hands, both of which are encased in mail gloves, and one of which carries a drawn sword and the other an olive branch, while beneath the figure is the statement in Latin that the crowned bearer of these symbols is prepared for either war or peace.

After the frontispiece comes a dedication of the book to the youthful Scot. This prefatory compo-

sition has nothing in it of what so often disfigured dedications in former days, nothing of fulsome flattery or fawning obsequiousness. With sober truthfulness it is stated that James VI. was the head of a most Protestant nation ; with manifest sincerity the prayer is offered that God would bring to perfection his nascent faculties for the good of his own subjects and of many nations. In the course of the writing appreciative reference is made to two superlative *Scotsmen*, friends and correspondents of the author, who also were tutors of the royal youth—*Domino Georgio Buchanano* and *Domino Petro Junio* [Young]; and towards the close of it graceful allusions occur to Englishmen and Scotsmen, who, at one time or another, had found their way to the Continent, and particularly to Geneva, including Christopher Goodman, John Knox, Henry Scrimger, and Andrew Melville.

The icons which follow the dedication are arranged in geographical or national groups. The groups are eleven in number, and occur in the following order under the following designations :—

I. The Advanced-guard of the Reformation in England, Bohemia, and Italy.
II. The Reformers of Germany.
III. Six Martyrs of Germany.
IV. The Reformers of Switzerland and neighbouring Regions.

V. Humanists and Reformers of France.
VI. Reformers and Martyrs of England.
VII. Reformers and Martyrs of Scotland.
VIII. The Reformers of Belgium.
IX. The Reformers of Poland.
X. The Reformers of Italy.
XI. The Reformers of Spain.

If at any time Beza hoped to procure likenesses of all the persons who have a place in these national groups the supply of icons on hand at the date of publication fell considerably short. For in no fewer than forty-three cases there is nothing to show opposite the letterpress but the frame for a wood-cut, with the name of the individual whose likeness should have occupied it in the centre of the blank. Exclusive of the royal one there are thirty-seven portraits, beginning with that of John Huss of Bohemia, and closing with that of John Diaz of Spain. While the greater number of persons depicted and described are such as pass under the designation of promoters of the new learning or the new faith, the selection of subjects is by no means exclusive or rigidly orthodox. For in the eleven National Galleries there are portraits of some who lived and died within the pale of the Church of Rome, and in one of them there is a portrait—that of Francis I.—which represents a ruthless oppressor of the Huguenots, when it served his political interests to be such, while a little further on, in the

same group, there is one—that of Michel de l'Hôpital—which stands for one variously described as 'an Atheist,' a 'bad Catholic,' a 'heretic,' and 'an incomplete Protestant.'

Forty-four closing pages of the *Icones* are taken up with *nonnullæ picturæ quas Emblemata vocant*, as they are styled in the closing words of the sub-title. On each of the forty-four pages is one of these emblems with some explanatory Latin lines underneath. Carlyle suspected that these little engravings and sprightly verses formed a considerable subsidiary motive to the entire publication, the Latin verse testifying to all the intelligent world that Beza's fine poetic vein was still flowing. Probably the emblems, which have not the remotest connection with the portraits, were added either by way of padding to what, without them, would have been a slim publication, or to furnish pictures and verses more attractive to the little patron sovereign than the portraits and prose of the preceding pages were likely to prove.

Evidently, however, the collection of likenesses and appreciations proved interesting to the reading public of Geneva, for next year (1581), the same publisher, John Laon, sent out from his press a French translation of Beza's Latin book. The translation was the work of Simon Goulard. This French Protestant theologian (1548–1628) was pastor, at the time of publication, of St. Jervais,

Geneva, and a co-presbyter of Beza, whose successor he became in the Moderator's chair of the Venerable Company of Pastors. Goulard was a man of considerable force of character and great plainness of speech, and, consequently, got from time to time into trouble with his brethren, and with the civil authorities. He was a prolific writer, giving to the public original writings, compilations, and translations. Of the last-named works the translation of the *Icones* is the most valuable.

The title-page of Goulard's translation states that the book has been rendered out of the Latin of Theodore de Besze, and does not give the name of the translator. There is neither Preface nor Introduction, but at the end of the book, after the Index and before the Corrigenda, a statement initialed S.G.S. [Simon Goulard Sanliensis] is inserted, addressed *Au Lecteur*. This declares that the translation has been made with the consent of the author. In the matter of the epigrams which Beza frequently appends to his biographical appreciations, Goulard modestly intimates that to the best of his abilities he has rendered them in French verse, and that where they are wanting in the original, he has supplied lines in the exercise of unskilled invention ; and he is careful to explain that he wishes this to be understood, so that no one may impute to the original author things which he would have done incomparably better had time permitted, and his mind been

inclined to put his hand to it. The translator has done his work well, with the greatest exactitude and accuracy, true throughout to his author's meaning, and correct, even to the placing of a comma. The publisher uses all the woodcuts in the edition of 1580, but makes a valuable addition of eleven new icons, with no mention or hint of what he has done. Many of the additional portraits are superior to the average of Beza's, and some of them are of special importance. We should, for example, have been sorry not to have been able, in this twentieth-century edition of the *Icones*, to produce sixteenth-century likenesses of John Wyclif, Jerome of Prague, John Sleidan, and John A'Lasco. Treating Goulard's translation as virtually a second edition of Beza's work, we have not hesitated to incorporate the additional portraits to be found in the issue of 1581 with those in that of 1580. In order, however, that the reader may distinguish the added eleven from the original thirty-seven we have in their case printed in the letterpress Goulard's French rendering of the name instead of the Latin one of Beza.

In Goulard's edition there is one palpable blunder which must be noted. By some strange oversight of author, printer, or pressman, the icon of John Knox, in Beza's collection, has been withdrawn from its frame, and one of William Tindale, a fellow-exile of Knox at Geneva, has been substituted in its place.

And so the English translator of the Bible figures in the French collection as JEAN CNOX DE GIFFORD EN ESCOSSE ! How the mistake was made may be matter of surmise, but cannot now be explained. This ought to be borne in mind, that John Knox left Geneva for good early in 1559, while Beza did not remove from Lausanne to settle in that city till the spring of that year ; so that it is quite possible the latter had no personal knowledge of the real physiognomy of the former, which would enable him to check the blunder of his translator or of their printer made in 1581.

Into the question of the authenticity of Beza's portrait of Knox, in his own edition of the *Icones*, we have no call to enter. All that can be advanced against it has been said, *more suo*, by Thomas Carlyle, in his paper of 1875, *The Portraits of John Knox*, to which reference has been made more than once in the course of this Introduction, and reprinted along with *The Early Kings of Norway*. In an Appendix to his *John Knox : A Biography*, Professor Hume Brown has printed in full a Latin letter written from Edinburgh in 1579, by Peter (afterwards Sir Peter) Young, the *Dominus Petrus Junius*, of the dedication, addressed to Beza. The document now belongs to the Ducal Library at Gotha ; and after reading it the most recent biographer of Knox comes to two conclusions. First, that the portrait of Knox, sent by Young to Beza is the original of

what appears in the *Icones* of 1580; and second, that, tested by its correspondence to Young's description of the Reformer's appearance, the Beza portrait is an admirable as well as authentic likeness of the grand old Scot. In 1672 a reprint of the Beza portraits was published with a French title, somewhat altered from Goulard's—*Les Portraits des Hommes Illustrés.* No intimation is given as to the origin of the portraits, but they are certainly printed from the same blocks that were used by Beza and Goulard, to which are added nearly forty others, no doubt intended for a new edition of the *Icones*, but never used. The volume contains no letterpress except two pages of Index to the names. The portrait of Tindale again appears as that of Knox, and the true portrait of Knox in the original work does duty for Beza.

We have turned to good account the misplacing of Tindale's likeness on the part of Goulard or his printer, for we have removed it from a position which it has no right to occupy, and we have given it a place to which it is fully entitled, a place in the first group in which appear the *Antesignani*, the forerunners or advance-guard of the great procession.

GROUP I

THE ADVANCE-GUARD DIVINELY CHOSEN OUT OF DIFFERENT REGIONS OF THE WORLD—ENGLAND, BOHEMIA, ITALY—FOR THE PURPOSE OF RENEWING CHRISTIANITY

I. JOHN WYCLIF
II. WILLIAM TINDALE
III. JOHN HUSS
IV. JEROME OF PRAGUE
V. SAVONAROLA

JOHN WYCLIF.

John Wyclif

(Iean Wiclef, Anglois)

WYCLIF, the Morning Star of the English Reformation, was born about 1320, near Richmond, in Yorkshire. He entered upon his career at Oxford when a lad, and by 1360 he became Master of Balliol. In 1361 he was nominated by his College Rector of Fillingham, in the diocese of Lincoln; seven years later he exchanged this parish for that of Ludgershall; and in 1374 Edward III. presented Dr. John Wyclif to the rectory of Lutterworth, in Leicestershire. To work professorial and pastoral, this busy man added that of authorship. His earliest writings were polemical tracts. In these he defended the English Parliament when the Papal claims to feudatory tribute were resisted; he affirmed that the Pope may commit sin; and he asserted, what was then a novel principle, that Holy

Scripture is for Christians the rule and standard of creed and conduct. Such writings made the scholar of Oxford and priest of Lutterworth a marked man, exciting the jealousy and resentment of his ecclesiastical superiors. In one year, 1377, he was twice summoned before spiritual tribunals. The first attempt to silence the popular professor and preacher having failed, recourse was had to the Papal Court. On the application of the English Episcopate, Gregory XI. put his seal to five bulls against Wyclif. These documents constituted the Archbishop of Canterbury and the Bishop of London an apostolic commission, investing them with plenary powers to deal with the suspected priest, to secure his arrest and imprisonment, and to serve him with a citation to present himself before his Holiness at Rome. This second attack fared no better than the first. In compliance with their mandate Wyclif presented himself at Lambeth Palace. But the intervention of a powerful courtier and the menaces of London citizens, who forced their way into the chapel, intimidated his judges ; and he left their tribunal in freedom, under, to save appearances, a prohibition against delivering from chair and pulpit nineteen theses pronounced heretical.

For upwards of seventeen years after these attempts to crush him, Wyclif continued to battle with the evil condition of the National Church, making use of academic lectures, learned treatises,

popular tracts, and pulpit discourses in his strenuous endeavour to create and foster sound Scriptural living, and to serve the highest interests of his country and his Church.

Towards the close of 1382 Wyclif had a paralytic seizure, and he was totally disabled from appearing in public. On December 28, 1384, while hearing mass in Lutterworth Church, he sank down speechless and helpless, and on the 31st he expired. When closing his appreciation of the English Reformer Beza says: 'Nothing was wanting to thee, excellent champion, except the martyr's crown; which not being able to obtain in thy life, thou didst receive forty years after thy death." Then he goes on to tell, although not quite correctly, what was done by the Council of Constance, who not only cursed the memory of the dead man as an obstinate heretic, but ordered that his bones be taken out of the ground and thrown far off from any place of Christian burial. Old Fuller describes the carrying out of the order, when the Bishop of Lincoln, as Diocesan, sent his officers to the churchyard of Lutterworth. They took, he says, 'what was left out of the grave and burnt them to ashes, and cast them into Swift, a neighbouring brook running hard by. Thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow Seas, and they into the main Ocean. And thus the ashes of Wyclif are the emblem

of his doctrine, which now is dispersed all the world over.'

It is his work in connection with Holy Scripture that has won for Wyclif the admiration and the gratitude of Christendom. Starting from the principle that God's evangel should be preached to all people he soon reached the conclusion that God's Word should become the common good of all by being translated into the language of all. This he set himself to bring about in the case of his own countrymen. How much he did with his own pen it may not now be possible to ascertain ; but this is beyond doubt that it was he who first conceived the project of translating the whole Bible into English ; that he took a personal share in the labour of its execution, and that the carrying through of the work was due to his unflagging determination and judicious guidance. By 1382 the grand design—the whole Bible for the use of the whole people—was an accomplished reality. Four years after the death of the great instaurator of Bible translation, a revised Wyclif Bible was completed under the charge of John Purvey, the trusted friend and parochial assistant of the Lutterworth rector. In 1850 there issued from the Oxford University : *The Holy Bible, containing the Old and New Testaments, with the Apocryphal books, in the earliest English versions, made from the Latin Vulgate by John Wycliffe and his followers.*

WILLIAM TINDALE.

William Tindale

SOMEWHERE in the wide-spreading Cotswolds of Gloucestershire, in or about 1484, was born William Tindale or Hutchins. Uncertainty attaches to the University career of the great English translator, as well as to the place and time of his birth. Probably he became an Oxford student in 1503, when John Colet was attracting eager listeners by his fresh, evangelical expositions of the Pauline writings. He proceeded from Oxford to Cambridge, possibly attracted by the teaching of Erasmus. After taking his degree, Tindale returned to his native county, and for two years taught the family of Sir John Walsh. At the open, well-spread table of Little Sodbury there were often beneficed clergy from the countryside, and there was much talk—talk about the New Learning, about Erasmus, the Dutch

Humanist, and Luther, the German Reformer, and about the teaching of Scripture, in all of which the tutor took a part. Tindale's grand purpose of translating the Bible was formed at this period of his life. In the course of one of the table-talks a learned man, hard pressed by the eager disputant, committed himself to the monstrous position, 'We were better be without God's law than the Pope's.' 'I defy the Pope and all his laws,' was the tutor's retort; 'if God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest.'

Such outspokenness rendered it neither convenient for the head of the house nor safe for the speaker that he should continue longer in his present employment. Unsuccessful in an application to the Bishop of London for literary work, Tindale was kindly entertained by an alderman and cloth merchant of the City, and, being by this time in holy orders, he preached from some of the London pulpits. But, before twelve months had passed, it was borne in upon him that not only was there no room in the Bishop's palace to translate the New Testament, but also that there was no place to do it in all England. And so, in May, 1524, Tindale left his native country; and he never returned.

Of his movements during the Continental portion of his life we have scanty and uncertain information. His first place of refuge was the free city of

Hamburg, and his next was Cologne, where he superintended the printing of his English New Testament, the translation of which he had by that time completed. After it became known that three thousand copies had been printed for secret distribution through England, and the authorities had interdicted further operations, Tindale and his amanuensis made their way from Cologne up the Rhine to Worms. There they prepared two editions of the New Testament instead of one. Both issues reached England in 1526, and were eagerly bought to be read, and eagerly sought out to be burned. By 1530 six editions were dispersed.

While the battle of Bible circulation was being fiercely fought in England the work of Bible translation was being quietly prosecuted on the Continent. The translator found it necessary to leave Worms, and removed to Marburg. There he devoted his time and energies to the Old Testament. The Pentateuch was printed at Marburg in 1530-31. After spending the greater part of four years in Hesse-Cassel Tindale seems to have left for Antwerp. There the Book of Jonah was translated and printed, as also in 1534, a revised edition of the New Testament, with the addition of 'the Epistles taken out of the Old Testament which are read in the Church after the Use of Salisbury upon certain days of the year.' No more of Tindale's Bible translation work was published in his lifetime, although there is

reason to believe that during his fifteen months of imprisonment he wrote a translation of Old Testament books from Joshua to 2 Chronicles.

The touching details of the Englishman's treacherous betrayal, his dreary confinement, and his death by strangling cannot be entered upon here. While residing with his good friend Thomas Poyntz at Antwerp Tindale was trapped and incarcerated in the Castle of Vilvorde near Brussels. Special commissioners were appointed to conduct his trial on a charge of heresy. Notwithstanding the efforts of friends in England and the Low Countries to save his life, he was condemned to death. On October 6, 1536, he was led from the cold, dark and lonely prison, was strangled at the stake, and his body burnt to ashes. His last prayer displayed unshaken faith in God, unfaltering loyalty to his earthly sovereign—'Lord! Open the King of England's eyes.'

It is for Biblical critics to estimate and express the value of Tindale's services as a scholar and a translator. No one who looks at his unselfish life and his magnificent devotion to his life-purpose will find it possible not to admire and reverence what John Foxe fitly styles the 'worthy virtues and doings of this blessed martyr, who, for his painful travails and singular zeal to his country, may be called an Apostle of England.'

JOHN HUSS.

John Huss

(Joannes Hussus)

JOHN HUSS, the Reformer and proto-martyr of Bohemia, was born on July 6, 1369. After graduating he became a lecturer in his *Alma Mater*, the University of Prague, and subsequently was appointed President of the Theological Faculty. A year later he was ordained to preach at a chapel founded and endowed under the name of Bethlehem, or the House of Bread, intended, in the words of the founder, for 'the use of the common people, that they might be refreshed with the bread of holy preaching.'

By taking the side of the Realists in the then burning controversy between Nominalism and Realism; by obtaining a decree which deprived the German nation of preponderance in the Bohemian University; by the part he took in the Papal

schism then agitating Christendom; and, most of all, by his impassioned evangelical preaching and his fearless exposure of the sensual lives and shameful practices of the clergy, Huss roused the anger of the Pope, the resentment of the Emperor Sigismund, and the implacable hostility of the Papal hierarchy.

After being twice placed under the Papal ban he was summoned in 1414 to appear before the Council of Constance and answer to a charge of heresy. Although he carried with him to the scene of his trial a letter of safe-conduct from the Emperor, and had an assurance of protection from the Pope, the Bohemian preacher was deprived of liberty soon after his arrival at Constance. When, after months of rigorous confinement in the pestiferous dungeon of a Dominican cloister on the Rhine, he appeared before his judges, emaciated by sickness and exhausted by suffering, it was only to be treated as a heretic already condemned. The choice was given him of recantation or death; and, as he refused to abjure what he maintained he never held, he was led out of his cell on July 6, 1415, for the final stage of a mock trial. The indictment, charging him with being a follower of Wyclif, and with disseminating heretical doctrines, was read, and Huss was declared to be an obstinate, incorrigible heretic. Sentence having been pronounced he was degraded from the spiritual order by the articles of a priest's dress being put upon him and successively taken off with forms

of expression appropriate to each. The Eucharist cup was placed in and then taken from his hands with the words, 'We take from thee, condemned Judas, the cup of salvation.' His tonsure having been symbolically obliterated, a cap painted over with devils was placed on his head with the inscription, 'Arch-heretic,' the officiating Bishops exclaiming, 'Now we devote thee to the infernal devils.'

The degraded man was then delivered over to the secular power and immediately led to the place of execution. There he was chained by the neck to the stake and the faggots were piled round his body. When the smoke and flame of the kindled fire encircled the victim, he was heard singing with a loud voice, 'Jesus, Son of the living God, have mercy upon me.' As he was beginning to repeat these words for the third time his voice was stifled by the wind driving the conflagration in upon him. Still the lips were seen moving in prayer, and the calm bearing of the dauntless confessor of Christ was maintained to the last. When the fire had done its work the ashes were collected and cast into the Rhine, 'precisely,' remarks Neander, 'as those of Polycarp were disposed of by the pagans,' and for exactly the same reason, 'that nothing might remain of him to pollute the earth.'

Jerome of Prague

(Hierosme De Pragve)

THIS friend of Huss and disciple of Wyclif is best known by his surname 'of Prague,' derived from the Bohemian town in which he was born, in or shortly after 1370. The family name is sometimes said to have been Faulfisch, but that would seem to involve a confounding of the martyr with another less known favourer of Wyclifite teaching in Prague, the Chevalier Nicholas of Faulfisch.

Jerome was younger than Huss, and the two differed widely in gifts and character. And yet they were intimately and lovingly associated, they received the same baptism of the Spirit, and they drank of the same cup of martyrdom. While Huss stayed at home, loving studious retirement, Jerome travelled extensively in foreign countries, visiting France, Hungary, Germany, Russia, and Palestine.

JEROME OF PRAGUE.

England also was visited, and, when in 1398 he returned to Prague, he brought with him from Oxford some of Wyclif's writings, of whose teaching he became a zealous disseminator. Possessing a gift of eloquent speech, and not always prudent in the use of it, he found himself at Paris in conflict with Chancellor Gerson, from whose restraining and silencing measures he only escaped by precipitate flight.

Elsewhere, as at Heidelberg, Vienna, and Cracow, Jerome brought himself under suspicion by his unguarded talk, and created disturbance by his strenuous assertion of the new tenets. When he heard of the imprisonment of Huss at Constance he hurried to the scene of his friend's danger, arriving there incognito on April 14, 1415. He soon found, however, that he could do nothing for his companion, and that his own freedom was in peril. When far on his way back to Prague he was waylaid, arrested, and led back to Constance. By the command of the Emperor he was brought before a public session of the Council, chained and guarded as if he were a dangerous criminal. At night he was taken to the dungeon of a tower, in which his chains were so fastened to a beam that he could not sit down ; whilst his arms, crossed behind on his neck and tied with fetters, bent his head downward, causing acute suffering. In that position he was left for two days, during which he was fed with bread

and water. This treatment threw the victim of it into violent sickness, and, death being apprehended, the rigour was somewhat relaxed. Every effort was used to induce the occupant of the dungeon to renounce his faith. He was brought repeatedly before the Council, and there was put before him the alternative of recantation or death by fire.

At length, after nearly half a year of close and lonely confinement in a dark cell full of offensive effluvia, the endurance of Jerome gave way. On September 23, 1415, he appeared before his ecclesiastical judges and read a prescribed form of recantation, in which were abjured all the heresies of Wyclif and Huss, and promise given to live and die in the Catholic faith. Even this did not satisfy all his enemies. A new Commission was appointed, and new articles were exhibited against the man still confined to his dungeon. As he refused to submit to private examinations and demanded a public trial, he was taken to the Cathedral Church where the whole Council assembled to proceed with his case. Then, on May 23 and 26, 1416, all traces of timidity and cowardice left him. In a long, impassioned speech, wonderful as coming from one whose emaciated frame bore witness to his severe and prolonged imprisonment, Jerome took back all he had said six months before. He predicted that he would not be the last to fall a victim to the cunning, malignity and cruelty of a worldly-minded

clergy and corrupt priests; and then, turning upon his judges, he exclaimed, 'I trust in God, my Creator, that one day, after this life, you shall see Jerome preceding you and summoning you all to judgment; and then you must render your account to God and to me, if you have proceeded against me wrongfully.'

That speech was the death-warrant of the man who uttered it. May 30th was appointed the day for passing and executing sentence. In the Cathedral Jerome was pronounced a relapsed heretic, and a paper mitre, with red devils painted upon it, was placed upon his head. He was then delivered over to the secular arm and led through the streets and one of the gates of the city to the same spot where, not a year before, his friend had been given to the fire. All the way to the place of execution he was heard singing with clear, loud voice, and he continued doing so when they were fastening him with a chain to the stake and were arranging the faggots around him. After the fire was lighted he spoke to the assembled crowd in German, telling them that as he had sung *Credo in unum Deum*, so and no otherwise did he believe. Later, when suffering the deadly torture of the burning he prayed in his mother-tongue, 'Lord God, have pity on me, forgive me my sins, for Thou knowest I have sincerely loved Thy truth.' All through that awful ordeal, even to the end, there was calm

fortitude, heroic endurance, triumphant confidence in God.

Of Jerome of Prague no literary remains survive by which we can estimate how far the claims made for him by contemporaries to learning and ability can be justified. Possibly he owes the larger part of his lasting fame to his association with Wyclif and Huss. History may assign him a comparatively subordinate place among those whom Beza styles the *Antesignani* of the Reformation, but the splendid heroism which he displayed in his final appearance before his judges and in his death has secured for him an honourable standing in the noble army of martyrs.

SAVONAROLA.

Girolamo Savonarola

(Hieronymus Savonarola)

GIROLAMO SAVONAROLA, the patriot monk of Italy, was a native of Ferrara, being born there on Sept. 21, 1452. Of a thoughtful, studious and devotional temperament the life of gaiety and revelry to which the family had entrance through court connection had no attractions for the third son of Niccolo and Elena Savonarola. His refined nature recoiled from the frivolity and licentiousness of his birth-place. He gave himself up to prolonged devotions. He secluded himself from society and pursued a close study of scholastic philosophy and theology. Matters came to a height in 1472 when all Ferrara was immersed in a carnival of courtly pageants and civic festivities. Then the young student wrote a treatise entitled *Contempt of the World*, left his home without the knowledge of his

relatives, went to Bologna, and there entered the monastery of St. Dominic.

Fra Savonarola spent seven years in the cloisters of that retreat, and then he was directed by the Superior of his Order to transfer himself to the monastery of St. Mark in Florence. For seventeen eventful years the man who entered it in 1481 a simple Dominican friar lived in and lived for that city. During these years of strenuous toil and tumultuous excitement Savonarola rendered splendid service to the Florentine Republic. As citizen and statesman he had a share in bringing about the downfall and expulsion of the powerful but infamous house of the Medici; and he gave to the commonwealth a new democratic Constitution. As a preacher he so swayed the people that the scepticism, frivolity, and corruption of the fairest of Italian cities, which were rampant at the beginning of his ministry, gave place to a renunciation of worldly courses and an earnest endeavour after godly living and reformed manners.

The reform of manners extended to those of the children. At Carnival time the youth of Florence had been permitted to extort money in the streets wherewith to carouse, and to kindle bonfires in the squares round which they danced and sang indecent songs, winding up with pelting one another with stones in so reckless a manner as frequently to leave bleeding and even dead bodies on the field of combat.

But at the Carnival of 1496 the young people of Florence gathered round small altars erected at street corners, sang hymns and begged contributions, not for self-indulgence, but for distribution among the poor. On the last day of the festivities upwards of six thousand children perambulated the leading thoroughfares, entered the principal churches singing hymns, and ended by handing over what they had collected to 'the good men of St. Martin.'

But, even when the influence and popularity of the political, social and moral reformer were on the increase, hostility began to show itself. In faction-loving Florence there were formed parties of opposition, notably those of the *Arrabbiati*, or the Maddened, who plotted for the formation of an aristocratic republic, and the *Campagnacci*, or Bad Fellows, who resented the abolition of Carnival and the suppression of balls and festivities. Against such opponents Savonarola could hold his own easily. But his enemies roused a formidable power to take action against him, and that power finally crushed him. The Papacy entered the field in 1495, when the Florentine preacher was summoned to Rome, ostensibly that the Pope might have friendly speech with him. That brief not being complied with, another issued from the Vatican ordering the monk to refrain from preaching, and that again was followed up by a circular letter in which he was described as an 'excommunicated person, suspected

of heresy.' Then the conflict between Pope and friar became acute. The latter ignored the decree of excommunication, defied the Papal authority, and denounced Alexander VI. as no Pope, no Christian, not even a believer in God. The former retaliated by intimating that if reparation were not made to the Holy See for the insults of this 'vile worm' he would lay the city under interdict. Briefs were sent from Rome to the Signory, or Court of Elder Statesmen, calling upon them no longer to protect this 'monstrous idol,' but to send him to Rome that there he might abase himself at the Pope's feet and implore absolution. Under the pressure of Papal threats and promises, the Signory silenced the great preacher, who made his last appearance in the pulpit of St. Mark's on March 18, 1498.

That date brought the dark end of the Florentine tragedy within the compass of a few weeks. The fiasco connected with the abortive ordeal of fire, for which Savonarola was not responsible, had the foreseen effect of alienating public sympathy from the Prior of St. Mark's and his monks. A wild, disappointed mob attacked the convent, and, when the inmates sought to repel the marauders by force, the magistrates appeared on the scene and arrested Savonarola with two of his associates. Then, armed with Papal authority to try the ecclesiastics both civil and apostolic commissioners examined and tortured the fallen friar. Repeatedly did they

subject the delicate frame and sensitive nerves of the Italian to cruel and protracted torture, employing the pulley, the rack and hot coals in order to extort confession. They mangled, dislocated and lacerated the body to such an extent that reason gave way and their victim became delirious. After weaving criminating statements out of the ravings of his agony they pronounced the death sentence.

The following day the three doomed men were led out to the Piazza, stripped of their monk dress, and led, with bound hands and bare feet, before the commissioners from Rome, who proclaimed them to be schismatics and heretics. They were then handed over to the secular arm, and by eight Florentine magistrates their bodies were ordered to be hung from a gibbet and thereafter burnt. Savonarola was the last to mount the ladder. He quickly bent his neck to the executioner. So soon as he was thrust off, and his body was seen to be dangling in chains, men who were stationed at the foot of the scaffold with blazing torches lighted the piled-up heaps of combustibles. The corpses when reduced to ashes were taken away in carts to the Old Bridge and thrown into the Arno.

Thus died Girolamo Savonarola, in only the forty-fifth year of his age, at ten on the morning of May 23, 1498. A quarter of a century later Luther, republishing a *Meditation* of the great Florentine, declared him to be a precursor of the Protestant doctrine and

a martyr of the Reformation. That may be too strong a statement to make regarding one who to the day of his death remained faithful to the dogmas of the Church of Rome and avowed belief in Papal supremacy. But no one can study the career and the writings of the patriot monk of Florence, and not be ready to endorse the estimate of his countryman and biographer, Professor Villari, as expressed in these words: 'To his faith in virtue—virtue sanctified by religion and sanctifying freedom—he dedicated his whole life and he died in its cause. Superstitions, blunders, hallucinations, and weaknesses notwithstanding, he stands out from the Italian Renaissance, of which he is an essential part, in heroic proportions, and irradiated with the halo of martyrdom. And so long as men have faith in virtue, so long will their admiration for him endure.'

GROUP II

THE LEADING AGENTS IN RESTORING CHRISTIANITY AMONG THE GERMAN PEOPLE

I. DESIDERIUS ERASMUS
II. MARTIN LUTHER
III. PHILIP MELANCHTHON
IV. PRINCE GEORGE OF ANHALT
V. JOHN BUGENHAGEN
VI. JUSTUS JONAS
VII. JOHN FORSTER
VIII. GASPAR CRUCIGER
IX. JOACHIM CAMERARIUS
X. JAMES STURM
XI. MARTIN BUCER
XII. PAUL FAGIUS
XIII. WOLFGANG MUSCULUS
XIV. ANDREW GERARD
XV. JOHN SLEIDAN

ERASMUS.

Erasmus

(Desyderius Erasmus)

IN the second half of the fifteenth century, there lived in Rotterdam a well-to-do couple named Gerrard or Gerhard. The etymology of the family name suggests desire; and so, when a second son was born in 1467, the word was, according to a practice of that age, Latinised into Desiderius, and afterwards Græcised into Erasmus. From earliest years Desiderius Gerrard, or Erasmus, had a passion for reading, and for writing prose and verse. When in his teens he lost both parents; and dishonest guardians, having robbed him of his patrimony, gave him no peace till he became an Augustinian monk. The youth escaped from monastic thraldom and stagnation through the kind offices of the Bishop of Cambray, who obtained permission from the Vatican to employ the Dutch monk as private secretary. With the

consent and assistance of the friendly prelate, Erasmus became a student at Paris, where he supplemented his patron's limited allowance by acting as tutor or coach.

One of those who frequented his class-room was an Englishman on whose invitation Erasmus visited England. That visit—in 1497–98—led to several other visits. What drew the studious, accomplished and witty Dutchman so often across the Channel was the attraction of learning and of friendship. At Oxford and Cambridge he perfected himself in classic scholarship, and acquired a mastery of the Greek language and literature ; while in these seats of learning, as also in London, he had intimate and loving intercourse with such pioneers of the New Learning as Grocyn and Linacre, who had returned from Italy to teach the classics at Oxford, John Colet, afterwards the famous Dean of St. Paul's, and, most of all, Thomas More, the greatest lawyer, statesman, and writer of his age. It was when enjoying the peaceful home life at Chelsea in which More, his gentle wife and three merry daughters played their part, that the foreign guest sketched one of the most effective of his lighter compositions—*Encomium Moriæ* (*The Praise of Folly*).

When not in England, the Dutch Humanist was moving from country to country, from town to town on the Continent. Now at Paris, then driven by the plague to Orleans ; now spending

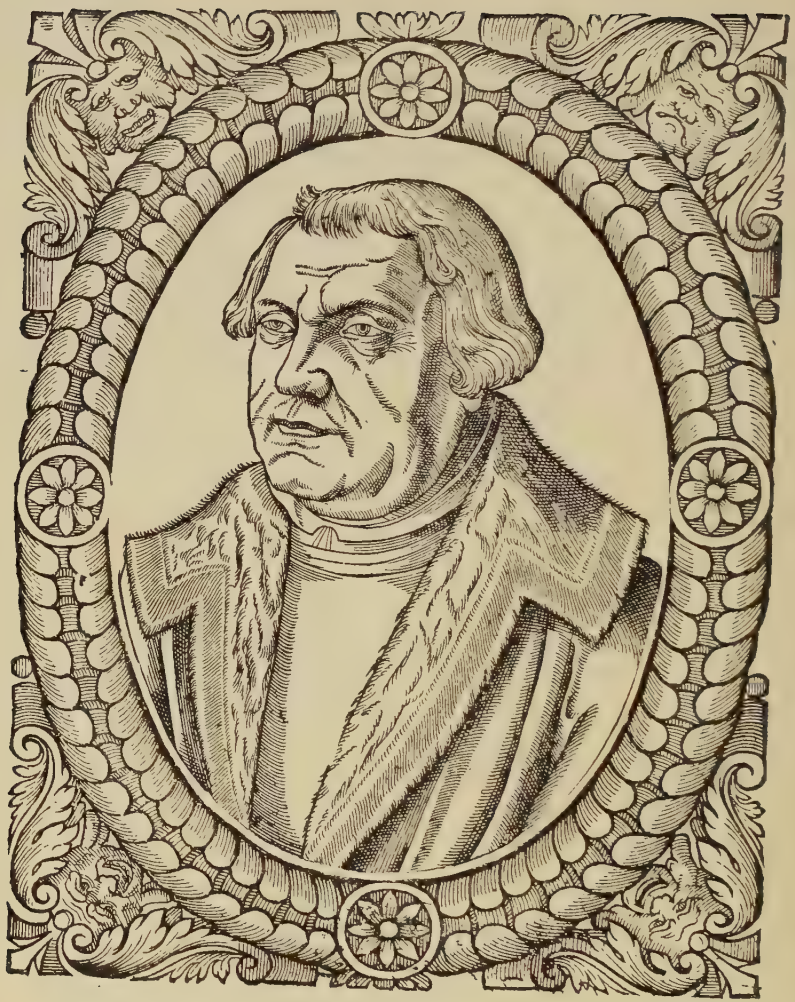
some time in his native country, thereafter in Italy, where he took his doctor's degree at Turin, visited Bologna, Florence, Venice, and Rome. In spite of hindrances and interruptions arising from ill-health and poverty the scholar of Rotterdam pursued his literary labours, searching libraries, making books, correcting the text of patristic writings, and translating classic authors. In the May of 1518 Erasmus arrived at Bâle to superintend the printing of his *magnum opus*. What he had set himself to do was to give to the world of sacred literature an accurate text of the Greek New Testament with a new Latin translation. Read in the light of modern textual criticism, the New Testament of Erasmus must be pronounced to be exceedingly imperfect; but taken as the work of a pioneer, it would be difficult to over-estimate its importance.

The last work of a busy pen was one which, along with *The Praise of Folly* and the *Greek New Testament*, has made the name of Erasmus immortal. Composed at intervals, the subjects picked up as the author passed from place to place, put into shape often when he was in the saddle, and written out as opportunity served, *The Colloquies* had unbounded popularity when published, and they are still read with delight.

Of the closing years in the life of wandering Erasmus, some were spent in the Flemish town of Louvain, the University of which was a stronghold

of the Roman Catholic faith in the fifteenth century, some at Freyburg, at that time within the Austrian frontier, and the rest at Bâle. He died peacefully at the last-named city on July 12, 1536, and his spent, sickly body received a State burial in the Cathedral.

Much has been said and written about the place to be assigned to Erasmus in the Protestant Reformation, and the relation in which he stood to Luther. Every one knows what the monks of the day said: 'Erasmus laid the egg, but Luther hatched it'; and what Erasmus retorted, 'Yes, but the egg I laid was a hen, and Luther hatched a gamecock.' A company of players performing before Charles V. on the eve of the Augsburg Diet in 1530, gave their reading of the times and the men that dealt with them, which came nearer the marks than that of the monks. As told by Froude, the dumb show performance had this ordering: 'A man in a doctor's dress brought in a bundle of sticks, some straight, some crooked, laid them on the hearth, and retired. On his back was written REUCHLIN. Another followed, who tried to arrange the sticks side by side, could not do it, grew impatient, and retired also. He was called ERASMUS. An Augustinian monk came next with a burning chafing-dish, flung the crooked sticks into the fire, and blew into it to make it blaze. This was LUTHER.'



MARTIN LUTHER.

Martin Luther

(Martinus Luterus)

THE home of the Luther family was in the north-west of the Thüringen Wald, a few miles to the south of Eisenach. In 1483 Hans and Margarethe Luther left their peasant township with the intention of seeking a new home somewhere in the north, attracted thither by the mining industry which the Counts of Mansfeld had done much to advance. When the miner and his wife had got as far as Eisleben there was born to them a son, whom they called Martin from the Saint on whose day in the Kalendar he was baptized. The birth was on November 10, 1483. In course of time the family removed to the village of Mansfeld, where Hans found employment, first as a miner and then as a smelter of ore.

The child Martin received his primary education

at the village school of Mansfeld, and thereafter at the high schools of Magdeburg and Eisenach. From school he passed to the University of Erfurt. His father's intention in sending him to one of the oldest and most famous of German universities was to make him a lawyer; but, after completing his Arts course with conspicuous ability and distinction, the Mansfeld student suddenly broke away from University life and became a novice in the Erfurt convent of the Augustinian monks. What conflict and unrest of soul lay behind and led up to this movement Luther never disclosed. After a year of training the novice became Brother Martin, a monk of the cloister and the cell. Under the direction of his prior Luther read the Latin Bible of the convent, and studied scholastic theology. In 1507 he was ordained a priest, and performed the Sacrifice of the Mass, heard confession, prescribed penance, and pronounced absolution. In the year following he entered upon a wider sphere of work, having been nominated Professor of Philosophy in the recently founded University of Wittenberg. Connected with the University was an Augustinian cloister with a chapel in which Luther took his turn of preaching to the monks, the professors, the students, and as many of the townspeople as chose to attend. A visit to Rome, to which he was sent on the business of his Order, drew from him the exclamation in coming in sight of its walls, 'I greet

thee, thou holy Rome,' but led him afterwards to utter the Italian proverb, 'If there is a hell, Rome is built over it.'

In 1512 the Wittenberg professor received the degree of D.D., became a member of the Senate, and Regent of the University. In addition to his academic work Dr. Luther undertook the duties of preacher in the Town Church. The burden of his lectures and his sermons was the doctrine of grace—that God of His free grace pardons sin for the sake of Jesus Christ, and that no man can work out his own salvation. Nothing could be more opposed to such teaching than to tell men that on the payment of certain sums of money spiritual privileges, particularly the pardon of sins, can be obtained by the purchaser. And yet that was what the Papal indulgence seller, John Tetzel, was proclaiming through Germany in 1516, wherever he set up a red cross, produced a cash-box, and opened a sale of indulgences. When the trafficker in Papal pardons was approaching Wittenberg Luther took action.

The first of November is All Saints' Day. At Wittenberg it was also the anniversary of the founding and consecrating of the Schloss Kirk. A great exhibition of relics was to take place, and the Pope had promised an indulgence to all attending the services of the festival. At noon on that day, whilst the streets were thronged with pilgrims, Luther joined the stream that was flowing to the

Castle Church, and when he reached the building he nailed a paper containing ninety-five Theses to the principal door of the church. The document was in Latin, but a duplicate had been made in German, and copies in the two languages were speedily circulating all over the Fatherland as fast as the printing-press could throw them off.

The Theses, it has been well said, 'are ninety-five sledge-hammer strokes delivered at the grossest ecclesiastical abuse of the age.' With these strokes Luther's career as a reformer opened: the Reformation in Germany began. There is neither space nor need to give in detail the career or the successive stages of the movement. These have been written at length by competent biographers and historians in many languages. A few chronological notes will serve to indicate the salient incidents in what of life-work yet remained for this epoch-making man.

In October, 1518, Luther presented himself at Augsburg before the Papal Commissioner, by whom he was hard pressed to admit the existence of a treasury of merits to be dispensed by the Pope in the shape of indulgences. The author of the Theses would not yield, so the two parted, one to warn the Elector against sheltering a heretic, and the other to issue through the press a protest against the legate's judgment and an appeal to a General Council.

In the summer of 1520 there was held the Leipsic Disputation in which John Eck, champion of the old

religion, and Martin Luther crossed swords in a protracted, heated debate upon the supremacy of the Pope of Rome over the Catholic Church of Christ. In that same year of grace Pope Leo X. issued a Bull condemning forty-one propositions said to be Luther's, and ordering all his writings to be burnt. In his turn Luther invited the Wittenberg students and burghers to witness a bonfire in the open space before the Elster Gate. On December 10th he laid on the kindled pile the book of Decretals in which Papal supremacy is asserted and supported by documents, many of which were palpable forgeries, and then a copy of the Bull.

1521 was the year of the famous National Council or Diet which the Emperor Charles V. convened to meet at Worms. Before that feudal assembly Luther was summoned to appear. On the evening of April 18th he stood before the Emperor, the Princes of Germany, Papal Nuncios, and dignitaries spiritual and temporal. After he had spoken at some length, first in German and then in Latin, Luther was asked whether he would retract all he had said contradicting the decisions of the Council of Constance. The reply was, 'I may not and will not recant. I must be convinced either by the testimony of Scripture or by arguments. I cannot trust the Pope or Councils, for it is clear they have often erred and contradicted themselves;' adding, 'Here I take my stand; I can do nothing else; so help me God.'

The appearance at Worms was followed by a sudden disappearance of Luther from public notice, and a seclusion for ten months in the grim stronghold of the Wartburg. In that time of concealment he bestowed upon Germany the abiding and priceless gift of a translation of the New Testament for the use of 'the common man.'

On March 3, 1522, Luther left his place of enforced retirement and disguise to plunge into the struggles of the Reform movement. In course of time he abandoned the monastic garb in favour of the dress of a German professor, and on June 13, 1525, he married Catherine von Bora, his 'dear Kaethe' of many a letter in after years. He continued to live in the old Augustinian convent, and after the wedding the couple had given to them the new empty structure all to themselves and their household.

Of later public movements in which Luther played a part the most serious was that social revolt and conflagration, 'The Peasants' War,' which broke out in 1524, and was stamped out with ruthless severity the year following. For the atrocities of that rising and its suppression it is impossible to hold the utterances and writings of the Reformer altogether free of responsibility.

In 1529 Philip of Hesse, the ablest of all the evangelical Princes of Germany, arranged for a conference between the leading theologians of

Switzerland and Germany, the main object being to secure agreement regarding the nature of the Lord's Supper. The conference was held at Marburg; Luther and Melanchthon represented the Saxon theologians, Zwingli and Œcolampadius, the Swiss. By this time Luther had discarded the figment of transubstantiation, but unfortunately had substituted a scholastic theory of local bodily presence. From that position he refused to move, and so the conference ended without the object of the good and sanguine Landgrave being accomplished.

In 1537, and again in 1541, Luther was overtaken with what were perilously near to proving fatal illnesses. After that his strong iron constitution began to break up. In the spring of 1546 he was, in his own words, 'old, spent, worn, weary, and cold, with but one eye to see with.' In that condition, and in bitterly cold weather, he set out for Eisleben and Mansfeld as an arbiter in some family dispute among the lords of the soil. He did the work, but his life was also done. In the house of the town-clerk of his birthplace he lay for a few days in great suffering. Early in the morning of February 18, 1546, he peacefully fell on sleep. The body was taken to Wittenberg and laid to rest in the Schloss Kirk, near the door to which, in 1516, he had nailed his epoch-making Theses.

Philip Melanchthon

(Philippus Melanchthon)

TO George Schwartzerel, armourer under the Palatinate princes, and his thrifty spouse, Barbara Reuter, there was born a son upon February 16, 1497. Reuchlin, the Humanist, was a kinsman of the family, and when, in course of time, young Schwartzerel was sent to an academy, where he lived with the scholar's sister, Reuchlin interested himself in the education of his relative. He presented him with a Bible and a Greek Grammar, and he dubbed him Melanchthon, the Greek form of Schwartzerel, or black earth. Philip Melanchthon, the student, spent some years in the University of Heidelberg, and a greater number at Tubingen, where he studied law and theology, lectured on classical literature and rhetoric, and took his doctor's degree in 1514. Four years later, on the nomination of Reuchlin, he was

PHILIP MELANCHTHON.

appointed Professor of Greek in the University of Wittenberg.

That appointment brought together two men who became united in a close and loving friendship, and whose names are inseparable in the history of the German Reformation—Martin Luther and Philip Melanchthon. At the Leipsic Disputation, in 1519, when for the first time German Protestantism broke away from the Papacy, and at the Marburg Conference, in 1529, when the reforming theologians of Switzerland and Germany endeavoured after doctrinal agreement, the two Wittenberg professors acted in concert, Luther taking a front-rank place, Melanchthon keeping in the background, rendering valued service by sagacious counsel and scholarly suggestion. 'The miner's son drew forth the metal, the armourer's son fashioned it.' Luther could not venture to appear at the Diet of Augsburg, as he was under Papal excommunication and Imperial ban, and so it fell to Melanchthon to be theological adviser of the Protestant Princes there assembled. In anticipation of what would be called for by Emperor Charles, a document had been drawn up, the first part of which sets forth the distinctive doctrines of the Reformation, while the second exposes the abuses of the Papacy.

This symbol is now known as the Augsburg Confession, and is the generally received subordinate standard of all Lutheran Churches. Luther provided

material for the document, both in its dogmatic and its polemic portions; but Melanchthon's scholarly and methodical mind reproduced and elaborated the articles into their final form.

In the conferences of Reforming and Romish divines with which the Diet was followed up, and in which attempts were made to settle the controversy by compromise, Melanchthon displayed that yielding, vacillating spirit which laid him open to the criticism and suspicions of friends, and was taken advantage of by opponents. After Luther's death, much of his time and strength required to be given to acrid controversies within the Evangelical Church, and to fruitless conferences with Romanist adversaries. At some of the conferences—notably at those held at Frankfort, Worms, Ratisbon, or Regensburg—Melanchthon met and formed an intimate friendship with John Calvin. The Geneva Reformer understood and estimated the gentle, peace-loving Philip better than Luther. Although he did not approve of the well-meant but unwise concessions and compromises of the German scholar, these never shook Calvin's confidence in him, and they never abated the warmth of his affection.

And so, when Melanchthon was finally delivered from the *rabies theologorum*, which had for so many years vexed his noble heart, Calvin could bear testimony to his departed friend in these pathetic words: 'O Philip Melanchthon, thou who now

livest at the right hand of God with Christ, awaiting us on high till we are gathered with thee into blessed repose—a hundred times hast thou said to me when, wearied with toil and vexation, thou didst lean thy head upon my bosom—would to God, would to God, that I might die upon that bosom! As for me, later, a hundred times have I wished that it had been granted us to be together. Certainly thou wouldst have been bolder to face struggles, more courageous to despise envy and calumny. Then, also, would have been suppressed the malignity of many whose audacity increased in proportion to what they called thy pusillanimity.'

'The Protestant Preceptor of Germany' died at Wittenberg on April 19, 1560, and, as was fitting, his body was laid near that of Luther.

In the Renaissance and Reformation movement of the sixteenth century Philip Melanchthon holds an assured position of honour and distinction alongside of such leaders as Erasmus, Luther, Calvin, Farel, and Zwingli. In literature he was a hard student and a prolific writer. His works, including his correspondence, extend over the first twenty-eight volumes of a *Corpus Reformatorum*, published in Germany in the last century. But of all the products of his literary industry there are probably only two of present-day interest and value. The first is his *Discourse in Reforming the Studies of Youth*, in which the preceptor discarded the scholastic method of teaching,

and gave evidence of the working of the New Learning. And the other is his *Loci Communes Rerum Theologorum*, published when he was only twenty-four years of age, greatly enlarged and altered in 1535, and considerably changed in 1543.

After all has been said, Philip Melanchthon will live in the friendships of Luther and Calvin, and in the Articles of the Augsburg Confession taken along with his *Apology* for that symbol of the Evangelical Lutheran Church.

PRINCE GEORGE OF ANHALT.

George, Prince of Anhalt

(Georgius Anhaltinus Princeps)

ANHALT, a duchy in Central Germany, with Dessau for its capital, rose to the position of an independent principality in the first half of the thirteenth century. On the death of Henry I., in 1252, it was partitioned into three—Ascania, Bernburg, and Zerbst. Of the Protestant Princes of Germany no one was held in greater honour or admitted into closer friendship on the part of Luther than Wolfgang, Prince of Anhalt. That nobleman was one of the band of Protestant leaders who accompanied the Elector of Saxony from Torgan to Augsburg, in 1530. He was the last of the seven German rulers who signed the Confession; and, when he took the pen for the purpose of signing, remarked, 'I would rather renounce my subjects and my states, I would rather quit the country of my fathers, staff in hand,

than receive any other doctrine than that which is contained in this Confession.' Wolfgang of Anhalt had three nephews, all of whom became strong Protestants. The eldest was George, *Ascaniae princeps*, as Beza styles him.

George of Anhalt was born on August 14, 1507. He studied under the charge of a tutor at Leipzig, and, although only a boy of twelve, he was present at the famous Disputation in that city, held in 1519. Destined for the priesthood, Prince George had been made a Canon of Merseburg before he reached his teens. But from an early period of life the Leipzig student manifested interest in and appreciation of the reformation, and of evangelical doctrine. He acquired a mastery of Hebrew and Greek in order that he might study the Scriptures in their original languages; he read extensively in the writings of the Fathers; he had prolonged conferences with his professor, Forcheme, who had been the teacher of the reforming scholars, Camerarius and Cruciger; and, above all, he sought and was admitted to the friendship of Luther. The result was that he openly embraced and publicly professed the religious life and the theology of the Reformation.

When Prince George entered upon the duties of the ministry he did so in a spirit of prayerfulness, and he discharged the functions of his holy calling —preaching, reading, writing, and administering

the sacraments—with the utmost care and assiduity. When, after the Saxon fashion, a visitation took place of his territory, Prince George took an active and leading part in it in his clerical capacity. The associates of the Anhalt ruler and ecclesiastic were such men as Luther and Melanchthon, Justus Jonas, Bugenhagius, and Camerarius, with all of whom he had pleasant and profitable converse regarding spiritual and theological matters.

For upwards of six months he suffered from a painful disease, and he died peacefully and happily at Dessau, on October 17, 1553, at the comparatively early age of forty-six.

John Bugenhagen

(Jean Bugenhage, Aleman)

JOHN BUGENHAGEN was born in the year 1485. His birthplace was in Pomerania, a province of Prussia, on the shores of the Baltic, and it was owing to that circumstance that in after-life he was styled Dr. Pomeranus. He received his university education at Greifswald, and, when twenty years of age, was made Rector of the School at Treptow, a walled town on the river Rega.

At an early period of life Bugenhagen formed acquaintance with the writings of Erasmus, and thereafter with Luther's great treatise, *The Babylonian Captivity of the Church* (1520), in which the fundamental Protestant principle is laid down that everything must be brought to the one test of the authority of God's Word. That led to a diligent study of the Scriptures and of other writings of the

JOHN BUGENHAGEN.

Reformer, with the result that Bugenhagen became a convinced and earnest Protestant. By this time he had been appointed a preacher, one upon whose ministrations people of all ranks in Treptow waited. The bishop of the diocese became alarmed when he found that worshippers were leaving the celebration of mass by the priests, and were attending the services of the Lutheran lecturer. He made things so uncomfortable for the evangelical minister of Treptow that the latter found it prudent to remove to Wittenberg. There he became associated with Luther and Melanchthon, and so approved himself to the Senate of the University and the townspeople that he was chosen by both to be pastor of the Church—an office which he held for the remaining years of his life.

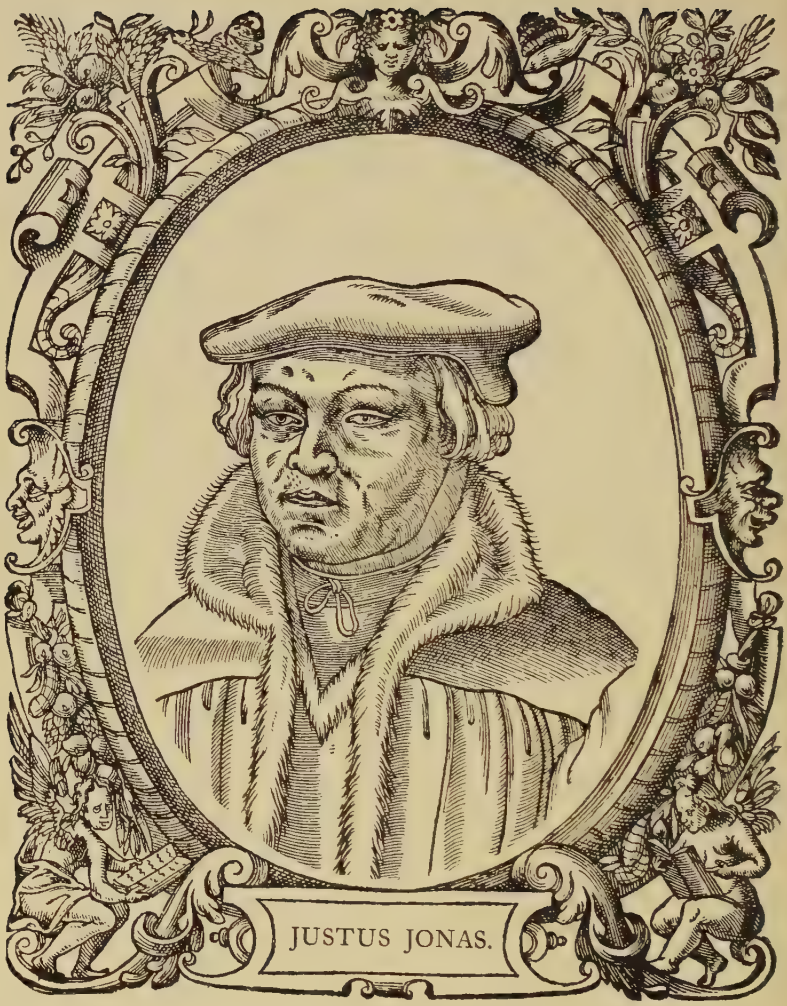
Bugenhagen had a special gift for organising, and his activity in framing constitutions and equipping Churches and schools extended over a wide area. Thus, in 1528 he arranged the Church affairs of Brunswick and Bamburg ; two years later he rendered a similar service to the Church of his native province of Pomerania, as also of Lubeck ; and in 1537, on the invitation of Christian III., he spent some time in organising the Churches and schools of Denmark.

Of personal incidents in the life of Bugenhagen we have three to chronicle, and all three reveal him in a pleasing relation to Luther.

(1) The monk of Erfurt and Catherine von Bora, the nun of Nimtzch, had agreed to become husband and wife. On a June evening in 1525 a few intimate friends met to witness the wedding ceremony. Justus Jonas, whose portrait comes next in Beza's portrait gallery ; Lucas Cranach, the painter, and his wife ; Dr. Apel, whose wife had been a nun—these were the invited guests. John Bugenhagen officiated, and, according to the German usage on such occasions, he declared Martin Luther and his 'Kaethe' to be 'joined together in holy matrimony, in the name of the Triune God.'

(2) Some two years thereafter Wittenberg was visited with the plague. It entered the house of Bugenhagen, and his wife died of it. Then Luther, who had refused to quit the smitten city, constrained the widower and his family to become inmates of his house till the plague was stayed.

(3) The writings of Bugenhagen, mostly exegetical, have not survived his day, unless we except his *Explicatio Psalmorum* (1524). But to the preacher of Wittenberg there fell the honour of assisting Luther in his translation of the Bible into German. How highly he esteemed the privilege can be gathered from the fact that, after the work was completed, he celebrated the anniversary by a festival with his associates, calling it 'The Feast of the Translation of the Bible.' Bugenhagen died on April 20, 1558, in the seventy-third year of his age.


JUSTUS JONAS.

Justus Jonas

(Iuste Ionas, Aleman)

A NATIVE of Thuringia, the land of the Saxon duchies between Bavaria and Prussian Saxony, Justus Jonas was born on June 5, 1493. He studied at Erfurt, where he distinguished himself by his acquirements in civil law and theology. Having taken his degree of doctor he went to Wittenberg, and there he became the helpful coadjutor of Luther and Melanchthon. In 1521 he was called to the pastorate, and at or about the same time he was appointed Professor and Principal of the University. Learned in jurisprudence and divinity, versed in the administration of affairs, Jonas rendered great service to the Renaissance and Reformation movement in Germany. He was one of 'the men of Wittenberg,' as Zwingli styled them, who went to Marburg in 1529, only to find that, while agreed upon fourteen doctrinal

articles, they were hopelessly separated from their Swiss brethren upon the doctrine of the Lord's Supper. In the following year he was one of three theologians whom the Elector of Saxony took with him as his advisers at the Augsburg Diet, and at that famous gathering he stood by the side of Melanchthon.

Like his countryman and contemporary, Bugenhagen, Jonas was often employed in organising Churches, drafting constitutions, and founding institutions. He is credited with having to do with founding the University of Jena in Saxe-Weimar, and when the Elector undertook to place the Churches of Thuringia upon a Reformation platform, Jonas was one of those to whom he entrusted the work. After being for some time at Coburg as Court preacher to the Duke of Saxony, he became pastor at Eisfeld, and there he died on October 19, 1555.

Bugenhagen, we have seen, officiated at the marriage of Luther and Catherine von Bora. Justus Jonas, as already stated, was present upon that occasion as one of the wedding guests. But to him there fell another and still greater honour—he was with the great Reformer at his death. When, in January, 1546, Luther left Wittenberg for Eisleben to do the work of mediator in the Mansfeld region, not only his sons, Martin and Paul, but Jonas also went with him. On the night of February 17th there were gathered round the dying Reformer

the Count and Countess Albrecht of Mansfeld, the Town Clerk of Eisleben and his wife, in whose house the death took place, the two sons, and Justus Jonas. Early in the morning of the 18th Jonas stooped over the bed and, taking the dying man in his arms, said to him, 'Reverend Father, wilt thou stand by Christ and the doctrine thou hast preached?' Luther roused himself to say 'Yes,' 'and when he had said this he fell asleep.' For a monumental notice of Justus Jonas there could be no finer, no more fitting words than those employed by Beza when recording the death-bed scene—*In cujus etiam veluti sinu Martinus Luterus animam exhalavit.*

John Forster

(Iean Forster, Aleman)

BORN at Augsburg in 1495, John Forster, when yet a student, became so proficient in the Semitic languages and literature that at an early age he was appointed Professor of Hebrew at Zwickau in Saxony. In the fortieth year of his age he accepted a call from the congregation of St. Moritz in his native town. Finding himself in strained relations with the theologians of Augsburg, owing to the zeal with which he advocated Lutheran theology, Forster lived for a time in literary retirement, first at Nuremberg and then at Ratisbon. In 1543 he accepted a call to Schlensingen. He came to his kingdom, however, when, on the death of Gaspar Cruciger in 1548, he was made Professor of Hebrew at Wittenberg, where he spent eight of the most useful years of his life, and where he died in 1556.

JOHN FORSTER.

Beza, in his appreciation of Forster, writes in commendatory terms of his Hebrew Lexicon. The letters of the German Hebraist and theologian supply useful material for the history of his times and their movements.

Gaspar Cruciger

(Gaspar Crvciger, Aleman)

THIS Humanist, scientist, and theologian was born at Leipzig on January 1, 1504. He entered upon the study of divinity at Wittenberg in his seventeenth year, having received careful religious training from his parents, and a thorough grounding in the Latin and Greek languages from his teachers in the Leipzig Academy. At Wittenberg he added Hebrew to his acquirements, and with this equipment of scholarship, he became, in 1524, Rector of the High School at Magdeburg—an institution which owed its origin to Gerard Groot, the Flemish educationist, and in which, it will be remembered, Martin Luther was at one time a scholar.

After three years spent in teaching, Cruciger was invited to return to his Alma Mater, that there he might preach and expound the Scriptures. When

GASPER CRUCIGER.

settled in Wittenberg he devoted himself to the study of several branches of natural science, and in course of time he became proficient in geometry, optics, astronomy, and medicine.

To his other accomplishments the versatile professor added that of wielding the pen of a ready and swift writer. Cruciger's dexterity as a reporter was turned to good account on various occasions and in various ways. Thus, at a Conference which Charles V. arranged for at Worms in 1540–41, in order that an understanding with the Protestants of Germany might be arrived at, Cruciger was called upon to report the Disputation, which he did with such expedition and accuracy that the Royal Commissioner was overheard saying, 'The Lutherans have a clerk that is more expert than all the Papists.'

Then, being on terms of intimacy with Luther, Cruciger frequently took notes of his sermons and of his conversation. It is safe to conjecture that we are indebted to him for some of the racy contents of the volume which contains Luther's *Tischreden*, or *Table-Talk*. Certain it is that in the title of that book, which was first published at Eisleben in 1566, the name of Gaspar Cruciger appears along with the names of Justin Jonas, John Bugenhagen, and John Forster as being among the number of 'divers learned men and pious divines with whom the *Colloquia Mensalia* were held at Luther's table. In yet another way was Cruciger's caligraphy made

helpful. It is on record that he was one of that company of scholars who aided Luther in his great work of Bible translation. One can imagine what material assistance would be rendered to the Wittenberg Board of Translators by one who was an accomplished classical scholar, an erudite Hebraist, and a practised shorthand writer.

In 1548 Cruciger was struck down with disease, brought on, there is reason to think, by overstrain in study, and after three months' continuance the trouble ended fatally on November 16th.

A saying that was often on the lip of this worthy of many accomplishments and nimble pen has come down to us—*Omnia prætereunt, præter amare Deum.*

JOACHIM CAMERARIUS.

Joachim Leibhard, or Camerarius

(Joachimus Camerarius)

THE original name of the Camerarius family was Leibhard, but, some time before the birth of Joachim, in 1500, that had been laid aside and the other adopted, because for many generations members of the family had held the office of Camerarius, or Chamberlain, to the Bishops of Bamberg in Bavaria, within whose diocese they resided.

Young Joachim studied at Leipzig, and there laid the foundation of that mastery of Latin and Greek literature for which he afterwards became famous. As in the case of many others, the Bavarian student was drawn to Wittenberg through the attractive personality and the Evangelical teaching of Luther and Melanchthon. On the nomination of the latter he was made Professor of Humanity in the newly-founded University of Nürnberg. From that seat

of learning he passed to Tubingen, and from that to the university of his student days, Leipzig, where he ultimately became Rector, and where he died in April, 1574.

Although he attended several of the Diets and Conferences of such frequent occurrence in the sixteenth century, Camerarius was more a man of study than of action, of literature than of affairs. His favourite occupation was that of translating into Latin such Greek authors as Homer, Herodotus, and Xenophon, Demosthenes, and Sophocles, Euclid, Lucian, and Theocritus. The contribution of the accomplished humanist to ecclesiastical literature is not large, but it is of considerable value. In 1566 he published a *Narrative of the Life of Philip Melanchthon*, and at a later date a Collection of the Letters of that Reformer. The two works go to constitute a reliable history of the Reformation in Germany.

JAMES STURM.

James Sturm

(Iaqves Sturme)

JAMES STURM, a God-fearing, Christ-honouring magistrate, was born in 1489. After visiting several countries in the course of an extended Continental tour, he settled down in Strasburg. There he took an active part in the discussions of a society established for the promotion of classical studies; he became a member of the Town Council, rising, in 1526, to the office of chief magistrate; and he established a gymnasium, to the library of which he bequeathed his collection of books.

In the ecclesiastical movements of his times this model magistrate took an important though not prominent part. At the Diet of Spires, or Speier, in Rhenish Bavaria, Sturm defended his townsmen in abolishing the celebration of Mass; and he endorsed the famous edict issued by the German

Princes there assembled, which claimed toleration for the Evangelical faith, declaring that in the matter of religion 'every State shall live, rule, and believe so that it shall be ready to answer for itself before God and his Imperial Majesty.' Sturm was in Augsburg in 1530. As the Lutheran divines excluded from their Conferences and Confession the Commissioners from the four Imperial cities of Strasburg, Constance, Memmingen, and Lindau, these Commissioners handed to the Emperor Charles a Confession of their own. This symbol, generally styled the Tetrapolitan from the four cities already named, is also called the Strasburg Confession, partly because Strasburg ranks first in the naming of the cities, partly because Martin Bucer, who prepared it, was minister of that city.

Jacobus Sturm signed the Tetrapolitan document as Commissioner from the first of the four Imperial cities.

He died in 1553, held in the esteem and affectionate regard of all who could appreciate the worth and the services of a Christian citizen and magistrate.

MARTIN BUCER.

Martin Bucer

(Martinus Bucerus)

THE baptismal name of this theologian of South Germany was Kuhorn. When of an age to act for himself in such a matter, he marked his appreciation of the purifying nature of the Reforming movement, in which he was destined to become a leader, by subscribing himself, in German, Butzer—*i.e.*, Cleanser—and then giving it the Latin form Bucerus. He was born at Schelestadt, a town of Alsace, near Strasburg, in 1491. At the early age of seven Martin Kuhorn took the religious habit of St. Dominic, and at sixteen he entered a Dominican monastery. Commending himself to his monastic superiors by his studious habits, his gift of speech, and his musical voice, the novice was sent to Heidelberg University to study philosophy, Hebrew, and theology. At Heidelberg there arrived, in 1518, another Martin—Martin

Luther. He came to take part in the general chapters or assembly of his Augustinian Order, and availed himself of the opportunity to defend his famous theses in the face of theological opponents. Young Kuhorn was present on that occasion, and was led by what he then heard to make a careful study of the writings of Erasmus and Luther, a study which gendered grave doubts as to several tenets and practices of the Papacy.

In 1521, when Luther made his celebrated 'stand' before the Emperor at Worms, Martin Kuhorn was again present, and he then passed several days in close converse with the hero of the Diet. The result was that he left Worms an ardent and avowed Protestant.

Two years later Martin Bucer was enrolled among the Reformed preachers of Strasburg, and in 1524 he adhibited his new signature to a pointed document which set forth the reasons which led those who signed it to renounce Romanism.

In course of time Bucer became the leading Protestant minister in South Germany, the personal friend of Luther, Zwingli, and Calvin, and the mediator between the Lutheran and the Reformed Churches. As such he was present at and took part in most of the important gatherings of Protestants and Papists, Lutherans and Zwinglians, from 1529 —the year of the Marburg Conference—to 1548, that of the *Augsburg Interim*. He opposed the

compromise which the Emperor Charles sought to force on the acceptance of the Germans in the last-named document. The difficulties of the situation caused by his opposition led the Strasburg protester cordially to accept the proposal, which reached him through Archbishop Cranmer, that he should cross the Channel and take up professional work in England. Three Continental scholars came to England in the reign of Edward VI.—Peter Martyr, Paul Fagius, and Martin Bucer—all of whom have a place in Beza's collection. The first-named was appointed to a chair in Oxford ; the other two were sent to Cambridge, Fagius to teach Hebrew and Bucer theology. The three may be said to have laid the foundation of the exegetical and historical science of the Church of England.

Unhappily the damp climate of Cambridgeshire affected injuriously the constitution of Bucer, who suffered much from the cold. King Edward proved alike the warmth of his regard and the kindness of his heart by sending to the invalid a hundred crowns wherewith to purchase a German stove. Although the sufferings may have been mitigated by the royal considerateness, there was to be no real recovery. A complication of troubles set in to which the foreigner succumbed on February 27, 1551, in the sixty-first year of his age.

In habit, bearing, and dress Martin Bucer was plain and modest. In keeping with the simplicity

of his life was the serenity of his death. When admonished by John Bradford, the English martyr, to arm himself against the assaults of the devil, he replied that he had nothing to do with the devil, because he was wholly in Christ. When told the end was at hand, he simply said, '*Ille, Ille regit, et moderatur omnia*'; 'He, He it is that ruleth, and governeth all things.'

PAUL FAGIUS.

Paul Büchlein, or Fagius

(Paulus Fagius)

IN the opening of the sixteenth century the head schoolmaster of Reinzabern in the Palatinate was one Peter Büchlein. To him there was born in 1504 a son, who figures in the ecclesiastical history of Germany as Paul Fagius. After receiving such education as could be got in his father's house and school, young Büchlein was sent to Heidelberg, and, at the age of eighteen, he went to Strasburg to perfect himself in Hebrew. The inability of his parents to maintain him rendered it necessary for Paul to engage largely in private teaching, and led to the breaking off of studies and his becoming schoolmaster at Isny. After ten years of school work he was able to return to Strasburg, where he completed his curriculum of study and entered the ministry.

The senate of the town in which he had been

preceptor invited and induced him to become pastor. During his second stay at Isny the town suffered severely from the plague, and all the time of the visitation Fagius was unremitting and fearless in the discharge of his pastoral duties, visiting the sick day and night, praying with them, and ministering comfort to the bereaved. The pestilence spread to Strasburg, where it carried off Wolfgang Capito, a noted Hebraist and preacher. Fagius was called to be his successor. Some two years later the Elector Palatine, Frederick II., induced the Strasburg scholar and divine to become professor at Heidelberg. At that university Fagius became known as the greatest Hebraist of his day. He published several learned Introductions, Commentaries, Paraphrases, and Translations. Even Scaliger, who was not given to the appreciation of merits other than his own, confessed that the Heidelberg scholar was the most erudite Orientalist of his day.

The fame of Fagius reached England, and so, when Archbishop Cranmer invited Martin Bucer and Peter Martyr to become professors in English universities, he extended the offer of a kind reception and a remunerative position to their friend Fagius. As has been stated in the notice of Bucer, Fagius went with him to Cambridge, where he entered upon the work of teaching the language and literature with which he was so familiar.

When the two foreigners were guests of the

English prelate at Lambeth Palace, their host proposed that they should be collaborateurs in preparing a translation of the Bible, accompanied with plain succinct expositions of the several books and harmonies of apparently conflicting passages. To Fagius was assigned the Old Testament and to Bucer the New.

Fagius had only entered upon his share of the work when, during a visit to London, he was prostrated with fever. Hoping to throw off the trouble by the change of air, he returned to Cambridge, but died, soon after removal, on November 13, 1549.

The body was honourably buried in the Church of St. Michael's, while that of his colleague Bucer, who did not long survive him, was laid in St. Mary's.

When Mary, the Papist and persecutor, came to the throne of England, Cardinal Pole, the Pope's legate, appointed five inquisitors to purify the University of heresy. One of the measures taken to bring this about was to violate the tombs of the foreign Protestant professors, exhume the bodies, fasten them to stakes with as many of their heretical books as could be procured, and burn them to ashes. Queen Elizabeth did what was in her power to wipe out this outrage by causing the broken and rifled tombs to be reconstructed.

Wolfgang Meusel

(Wolfgangus Musculus)

OF the German name Meusel, or Mözel, the Latinised form is Musculus. Wolfgang of that name was born at Dieuze, in Lorraine, on September 8, 1497. As a boy he was of studious habits, and soon proved himself worthy of higher education than could be had in his native town. But, as his parents were in humble life—his father worked with his own hands as a cooper—it was needful for the son, when he left home, to maintain himself by singing in the streets and begging from door to door, after the manner of Martin Luther. Meditating a return to his parents, when fifteen years of age, he visited his mother's sister who lived near a Benedictine monastery. The aunt took him with her to Vespers at the monastery, where young Meusel found his place among the choristers. The prior, attracted by

WOLFGANG MUSCULUS.

the comely form and pleasant voice of the stranger, made offer to him of the habit and college training of the religious house. In the monastic life Musculus spent fifteen years—years of strenuous study in the classics, in music, and in divinity. Showing an aptitude for public speaking, the novice was ordained a priest and speedily became a popular preacher.

At this time a friend brought under his notice some of Luther's writings. These he read carefully, constantly, so that little by little evangelical truth took possession of his heart. Then his gospel preaching was made the means of enlightenment to a number of his hearers, while among the friars of the monastery he so defended and advocated Lutheran teaching that he was styled 'the Lutheran monk.' The situation soon became uncomfortable and not entirely free of danger, and so, in 1527, Musculus made his way to Strasburg, and in the same year he was married to Margaret Barth.

In the circumstances marriage was not a prudent step, as the couple had no private means, and Wolfgang could find no literary or clerical employment. The wife was forced to enter domestic service, while the husband bound himself as apprentice to a weaver. Unfortunately the man of the loom was an Anabaptist, and had as his guest an Anabaptist minister of whom the apprentice formed and freely expressed an unfavourable estimate, with the result that, at the end of two months, he was

paid his wages and turned out of doors. The only way now open to Musculus for earning his bread was by becoming one of a gang of labourers employed by the Town Council to scour the moat that surrounded and to repair the walls that fortified the city. The poor scholar had actually engaged to enter upon this spade-work when, through the kind offices of Martin Bucer, he was appointed preacher, and, shortly afterwards, teacher, in the neighbouring village of Dorlizheim. The scanty emoluments of the two offices were supplemented by payment received from Bucer, whose manuscripts—the despair of printers, and sometimes a puzzle to the writer—he transcribed for the press.

Having spent a year in this humble sphere, Musculus was called by the city clergy to become deacon in the principal church of Strasburg. In 1531 the people of Augsburg induced the deacon to take up Reformation work in their town. This he did so drastically that in a few years the Anabaptists, who had created disorder, were laid under civil penalties, Popish priests were discharged from preaching or saying Mass, the churches were cleared from all that was idolatrous in worship, and Musculus was installed minister of Notre Dame.

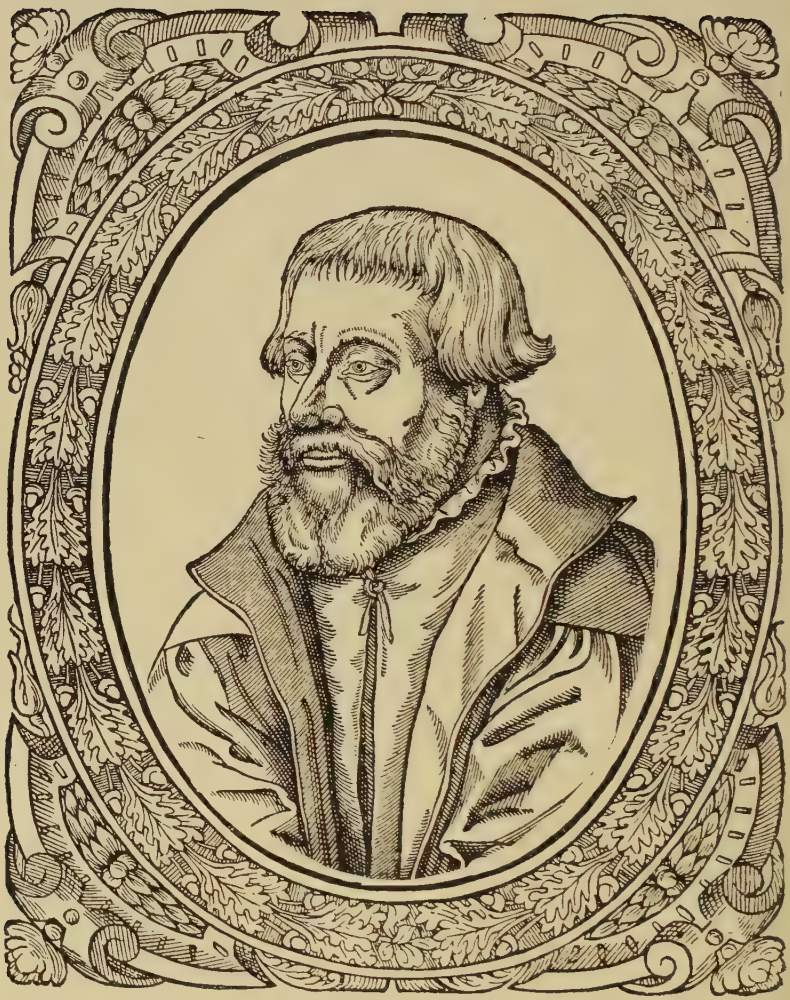
This state of matters came to an end in 1547, when Charles V. entered the city with Papal cardinals and bishops in his train, and reinstated the Church of the Papacy. When the anti-Protestant mob sur-

rounded his house and broke his windows, it was time for Musculus to seek safety in disguise and flight.

After moving about for a while in Switzerland he took up his abode in Constance, where he was joined by his wife and their eight children. But there also trouble found him. The Spanish Army beleaguered the city ; and, acting upon the advice and persuasion of Ambrose Blaaver—of whom more anon—the Musculus family slipped out while the siege was going on. The last resting-place of the German scholar was the city of Bern. By the Senate of the University the refugee was appointed Professor of Divinity in 1549. In after-years other and more lucrative appointments were offered to him. He was thrice invited to England ; he was urged to return to Augsburg when Protestantism was again in the ascendant ; and Strasburg would fain have had him back again.

But nothing would induce him to leave the city which had shown him kindness when an exile and fugitive. And so, on August 30, 1563, he died at Bern, and there he was buried. When one considers the privations of his early life, the narrowness of means with which he had to contend all his days, the constant interruptions and changes which fell to his lot, one cannot but wonder at the profundity of his learning and the fecundity of his pen. He wrote Commentaries on ten books of the Bible ; Treatises

upon the Commandments, Oaths, the German Wars, and a book of Common-Places. He translated a large number of the Greek Fathers, and the ecclesiastical histories of Eusebius, Socrates, Sozomen, Theodoret, Evagrius, and Polybius, as also the Life of Constantine by Eusebius. Verily, 'there were giants on the earth in those days'—giants of industry and of productiveness.



ANDREW GERARD.

Andrew Gerard

(Andreas Gerardus)

IN the West Flanders province of Belgium is the fortified town of Ypres. There, in 1511, was born Andrew Gerard, who in after-years assumed for cognomen Hyperius, the Latinised form of Ypres.

His father being in easy circumstances and an honourable position in society, was able, not only to secure for his son a sound elementary instruction, but also to give him a University education in Paris, and to complete his equipment by sending him out on the grand tour of Europe. During the vacation months of his collegiate studies Andrew travelled through Upper and Lower Germany, and the greater part of France and Italy, visiting the chief seats of learning in these countries. Then he sailed to England, where he spent pleasant, studious years in London, Oxford, and Cambridge.

After returning home he was minded to go to Strasburg, attracted mainly by the fame of Martin Bucer. On his way thither he visited Marburg, and there he was induced to settle as Professor of Divinity. For twenty years Andrew Gerard laboured in the German University with great diligence, faithfulness, and success. He took special pains with his students in the matter of sermon production and pulpit delivery, requiring them to preach in private before him, and thereafter pointing out to them defects in the management of the voice or extravagances in gesture. Of him it was noted that he was never idle: he was always writing, reading, or meditating. His busy life on earth came to an end in 1564, when he was in the fifty-third year of his age.

Andrew Gerard was not only a profound scholar, he was also an exegete and theologian in advance of his times. He wrote the first work on Homiletics (1555), and the first has been pronounced by competent judges to be the best. His work *De Theologo, seu De Ratione Studii Theologicæ* (1556, and often reprinted) exercised a decided influence on the liberalising theology when it appeared. Curious testimony to its value was borne when an Augustinian monk of Spain, having purged it of all Protestant leaven, published the work as his own, appropriating even the preface. Nearly half a century elapsed before the barefaced, wholesale plagiarism was detected and exposed.

Andrew Gerard

Andrew Gerard's exegetical works are valuable productions, his commentary on the Pauline Epistles and the Epistle to the Hebrews specially so. 'Hyperius,' writes an expositor of recent date, 'pursues the grammatico-historical method of interpretation, examining the meaning of the words, carefully tracing the connection of the passage, taking note of the analogy of Scripture, and so arriving at the true sense of the place. Not until he has thus done justice to the exegesis does he proceed to the dogmatical or practical use of the passage.'

John Philipson, or Sleidan

(Jean Sleidan, Hollandois)

JOHN PHILIPSON was born in 1506. His birthplace being Sleidan, near Cologne, he came to be known as Johannes Sleidanus. After passing through the gymnasium of his native town, he studied successively at Liege, Cologne, Louvain, Paris, and Orleans. His studies were chiefly in law, although his tastes lay in the direction of classic literature.

Sleidan's earliest appearances in public affairs were in the Conferences held at Hagenau and Ratisbon or Regensburg, where he had Francis I. and Cardinal du Bellay for patrons. When, however, the young lawyer became suspected of Lutheran leanings the royal and prelatic patronage was withdrawn, and he found it prudent to retire to Strasburg. When the Protestant Princes of Germany formed themselves into a defensive League at Schmalkald, with Philip

JOHN SLEIDAN.

of Hesse at their head, Sleidan was appointed their secretary and historian. In 1545 he accompanied an Embassy to England in the interests of peace with France, and when in this country he married an English lady. The only other public function that devolved upon Sleidan was that of being a representative from Strasburg at the Council of Trent (1545–1563). Four years later his English wife died. He never recovered the shock caused by her loss, but passed away at Strasburg on the last day of the year 1566.

Sleidan wrote several works, one of which has attained the position of a standard book of reference. It bears the title of *Commentarii de Statu Religionis et Reipublicæ, Carolo V.*, and is a work to which historians and Churchmen still betake themselves for information regarding the Reformation in Germany. It comprises the period from 1517 to 1556, in twenty-six books. Written in elegant Latin, this standard work quickly appeared in German, Italian, French, and English. Two English versions of it have been put forth, one by Daws in 1560, the other by Bohun in 1689.

GROUP III

THE PRINCIPAL RENEWERS IN OUR DAY OF TRUE CHRISTIANITY IN RESTORED SWITZERLAND AND NEIGHBOURING REGIONS

I. ULRICH ZWINGLI
II. JOHN ŒCOLAMPADIUS
III. AMBROSE BLAURER
IV. HENRY BULLINGER
V. SIMON GRYNÆUS
VI. PETER MARTYR
VII. JOSIAH SIMLER
VIII. JOACHIM VADIAN
IX. SEBASTIAN MUNSTER
X. CONRAD GESNER
XI. JOHN CALVIN
XII. WILLIAM FAREL
XIII. PETER VIRET

ULRICH ZWINGLI.

Ulrich Zwingli

(Hulrichus Zuinglius)

THIS eminent Swiss patriot and reformer was born on New Year's Day, 1484, at Wildhaus, a town at the head of the Toggenburg Valley, in the Canton of St. Gall.

Most of his school-days were spent at Weser, of which place his uncle, Bartholomew Zwingli was the Dean. At the age of ten he went to Basle, and, after a three years' course of study there, he entered the High School of Bern, where he studied Greek, and had Heinrich Wölflin, the famous classical scholar, for instructor. The last seat of learning to which the Swiss student betook himself was that of Vienna, where for two years he studied philosophy. When he returned to Basle in 1506 he took his M.A. degree, and came under the moulding influence of Thomas Wyttenbach, who instilled into his pupil that system of

evangelical truth which he afterwards developed and defended.

In 1506 Zwingli received ordination and induction into the parish of Glarus. The charge not being a heavy one, the young parish priest read extensively, and prepared carefully for the work he apprehended lay before him. After ten years spent in his first charge, Zwingli was called to Einsielden, in the Sihl Valley, a town visited yearly by thousands of pilgrims attracted by a famous image of the Virgin and Child. There he entered upon his work as a reformer by denouncing the folly and superstition of the pilgrimages, and by preaching evangelical sermons. In 1519 the Town Council of Zurich invited the now popular reformer to be preacher in their cathedral, and he accepted the office on the understanding that he was free to preach the Gospel as he knew and believed it. The Zurich minister lost no time in opposing Popish dogmas and practices, and in spreading the Reformation faith and manner of life. He preached against a pardon-trafficker, who, like Tetzel, had been selling indulgences, and he persuaded the civil authorities to send the seller out of the country. He instituted a course of lectures on the New Testament, in which he expounded the doctrines of grace to crowds of eager listeners. And he published treatises against fasting, the compulsory celibacy of the clergy, and other Roman usages. The Reformation in Zurich was begun.

When the Bishop of Constance, who had the Canton of Zurich in his diocese, asked the Zurichers to silence the Puritan preacher, Zwingli asked for and obtained a public discussion, undertaking to substantiate all his tenets from the Bible. Three disputations were held (1523–24), with the result that the Council separated the Canton from the Bishopric of Constance. Thereafter the Church services were conducted 'in simple Swiss language,' clerical celibacy was made optional, mass and image-worship were declared to be idolatrous, and the cup was restored to the laity. The Reformation in Zurich was established.

When that was so there were five Cantons of the Confederation that took up an attitude of opposition to the Reform movement. The hostility of the Roman Catholic party became so acute that war seemed inevitable. This was delayed for a time by the negotiating of a truce under the name of the Peace of Cappel. But the guarantees were only on paper. All the time the Forest Cantons were preparing for hostilities. In 1531 their forces advanced secretly and rapidly on Zurich, fell on the Zurichers at Cappel and defeated them. Zwingli, who had accompanied the Protestant troops as field-chaplain, was wounded and stricken down. After the engagement he was found but not recognised by the victors. He was asked if he wished the services of a priest, and on his replying 'No,' the captain of the search

party gave him a death-stroke. In recent years a boulder, roughly squared, has been erected to mark the place where he fell. It bears this inscription: 'They may kill the body, but not the soul.' So spoke on this spot Ulrich Zwingli, who, for truth and the freedom of the Christian Church, died a hero's death, October 11, 1531.

Zwingli stands for the initial stage of the Reformed Church in Switzerland. What he began the profounder intellect of Calvin completed. His most important writings are of a semi-symbolic character, and are valuable as exhibitions of the Reformed theology in the first stage of its evolution. The theology of Zwingli was Pauline, Augustinian, Reformed as distinguished from the Lutheran. His most distinctive doctrine is his theory of the Sacrament of the Lord's Supper, in which he opposed the German theologians and paved the way for the profounder views of Calvin.

But Zwingli's greatest service was rendered in the field of history rather than in the science of theology.

JOHN ŒCOLAMPADIUS.

John Hausschein, or Œcolampadius

(Joannes Œcolampadius)

BORN in 1482, this leading reformer of Basle received from his father, a wealthy merchant of Weinsberg in Franconia, Germany, a liberal education. He studied philology, scholastic philosophy, and law at Heilbronn, Bologna and Tübingen. The family intention was that he should succeed his father in business, but the aptitude he displayed for study, and the distinction he acquired in his undergraduate course turned his thoughts toward the Church. He then studied theology at Heidelberg, Greek and Hebrew at Stuttgardt. In 1516 he was at Basle, and there he assisted his friend Erasmus in preparing and passing through the press his edition of the Greek New Testament. Probably it was at this stage of his career, when closely associated with the Greek scholar of Rotterdam, that John Hausschein

Græcized his name, so that for the rest of his life he was known, as he is known to us, by the name of Œcolampadius—the light of the house.

Four years later John Œcolampadius took what, for a companion of Erasmus, seems a strange step —he entered the monastery of Altenmünster, near Augsburg. Desire for quiet and leisure in which to pursue his studies doubtless prompted the move. But earnestness of conviction forced the recluse to take part in the controversies of these stormy days. He attacked the old faith which he had abandoned so strenuously that it was needful for him to leave the convent and to take temporary refuge in the Castle of Ebernberg.

In 1522 he returned to Basle, where he was appointed by the Senate to be pastor of the Church of St. Martin, and Professor of Theology in the University. In a short time Œcolampadius brought about an abandonment of Popish usages, and the adoption of Protestant modes of worship, discipline, and government. With the consent of the citizens the services were conducted in their mother-tongue, the cup was given back to the laity in the administering of the Eucharist, mass as a sacrifice for the living and the dead was discontinued, belief in purgatory and traffic in indulgences were abandoned, and the people ceased to sprinkle themselves with holy water and to obtain the consecration of palm branches.

Œcolampadius was brought, as a Reformer, into close connection and fast friendship with the kindred spirit at Zurich, Ulrich Zwingli. One of his most popular treatises was upon the then burning question regarding the Christ presence in the Eucharist. It was entitled, 'Concerning the true sense of the words of the Lord, *This is My body*,' and it contended for the Zwinglian interpretation as opposed to the Romanist and the Lutheran. When the discussion took place between the Swiss and the German Protestants at Marburg in 1529 Œcolampadius entered the lists along with Zwingli against Luther and Melanchthon. He must have seen the German protagonist writing with chalk upon the table round which they were gathered the words, *Hoc est Corpus meum*. He must have heard Zwingli's noble utterance, 'There are none on earth's round I would more gladly be at one with than the men of Wittenberg,' and Luther's ungenerous response, 'You have another spirit than we,' followed up with the unchristian refusal to take the hand extended to him.

On returning to Basle from the disappointing Conference Œcolampadius gave himself to his favourite avocations of reading and writing, and to the sedulous discharge of all his pastoral duties, preaching and teaching, visiting the sick and ministering to the afflicted. Towards the close of 1531 he was laid aside from active service. In

weakness as in strength the lamp of the house shone brightly. A friend visited him on his death-bed, of whom he inquired, 'What news?' When the answer was returned, 'None,' the dying scholar said, 'Then I will tell thee news—*Brevi ero apud Christum Dominum*,' ('In a short time I shall be with Christ the Lord'). On the morning of his death he laid his hand upon his breast and said, 'Here is abundance of light.' He died on December 1, 1531, a few weeks after his friend Zwingli.

Œcolampadius wrote several treatises of a controversial nature directed against Lutherans and Anabaptists. These have shared the usual fate of controversial productions, and have lost any interest they ever had for living men. He also wrote a goodly number of Annotations and Commentaries on several books of Scripture on the ponderous folio scale of the sixteenth century, in which he proved himself an exegete worthy of a place alongside of Melanchthon, Calvin, Bullinger, and Musculus.

In the department of symbolic literature Œcolampadius had the honour—and he would count it no small one—to prepare the original draft of the First Confession of Basle (1531). Dr. Schaff's estimate of the document is that 'it is very simple and moderate. It briefly expresses, in twelve articles, Orthodox and Evangelical doctrines.' There is no sentence in the Basle Confession more notable,

more noble, than this with which it closes: 'In the last place, we submit this our Confession to the judgment of the Sacred Books of Scripture; and hold ourselves ready always thankfully to obey God and His Word if we be corrected out of said Holy Scriptures.'

Ambrose Blaurer

(Ambrosius Blaurerus)

IN his notice of this Swiss reformer Beza couples with him his brother Thomas, a worthy Protestant magistrate of Constance. Ambrose was born in that city in 1492, some seventy-four years after the infamous Council of Constance condemned the doctrines of Wycliffe, and sent John Huss and Jerome of Prague to the stake.

At an early age Ambrose Blaurer became a Benedictine monk, and eventually he reached the position of prior in the monastery of Alpirsbach. When twenty-two years of age he formed acquaintance with the writings of Luther and began to inculcate Lutheran doctrine. That state of matters could not last, and so in 1521 the converted Benedictine renounced the vows of his order and left Alpirsbach. For a time he was associated with Œcolampadius,

AMBROSE BLAURER.

Bucer, and Bullinger in preaching the Gospel and in organising Protestant congregations. In 1538 he was settled in his native town, where he gave ten years of his life to faithful, fruitful ministerial labour. From Constance he removed to Winterthur in the Canton of Zurich, and there, as Beza expresses it, 'the happy servant emigrated to God in a most peaceful death.' He died in the closing month of 1564.

Henry Bullinger

(Henricus Bullingerus)

BREMGARTEN is a Swiss town in the Canton of Aargau. Here, on July 18, 1504, was born Henry Bullinger. He was one of five sons of Dean Bullinger, who, like many others in the service of the Church at that time, had openly set aside the vow of celibacy and lived in lawful wedlock. At the early age of twelve Henry was sent from home in order to obtain the education which his native canton could not supply. For three years he was a scholar at Emmerich in Rhenish Prussia. It is on record that the boy's outfit when he left his parents was simply a suit of clothes, and that during his stay at Emmerich he received little or nothing from them by way of support. The result was that he also, like Luther and Musculus, as already noticed, was often dependent for food upon what

HENRY
BULLINGER.

he could obtain by singing in the streets and begging from door to door. Unlike the German lads, however, this humbling practice was not necessitated in the case of young Bullinger by the poverty or straitened means of his parents, for they were of good lineage and in comfortable circumstances. It was forced upon the Swiss youth by his father, in order that the son might have practical acquaintance with want, and so, in after-days, might be ready to hear the cry of the needy and to mitigate the distress of the poor. If the end was laudable, the means employed for its attainment were of questionable severity.

From Emmerich young Bullinger moved to Cologne, where he became a student of distinction in classical literature and in mental science, and where he graduated B.A. and M.A. At the public library of Cologne he studied the works of such Greek and Latin fathers as Chrysostom and Augustine, Origen, and Ambrose ; while in the privacy of his chamber he read with eagerness and delight the writings of Luther and Melanchthon. By the time he returned home, on the completion of his academic studies, Bullinger was no longer a son of the old Church ; he was of the Protestant persuasion and practice. His first appointment was to be teacher in an abbey of the Cistercian order at Cappel, in the neighbourhood of Zurich. The work there was purely scholastic, not requiring the taking monastic

vows, wearing the monastic habit, officiating at services, or singing in the choir. When, however, in 1529, Bullinger returned to Bremgarten, it was to be preacher; and the preacher speedily became reformer, exposing the errors of Papalism and publicly disputing with the Anabaptists.

It was in 1531 that Bullinger entered upon the great work of his life. That was the year, it will be remembered, in which the patriot Zwingli fell on the field of battle at Cappel. Three months thereafter Bullinger was called to be chief pastor at Zurich, and so the successor of his old teacher and friend. For upwards of forty-three years he held that honourable and onerous position, and in the course of this long ministry he carried out and completed the Reformation work of his illustrious predecessor. The busy life of the Zurich reformed pastor came to a close in September, 1575, when he was in the seventy-first year of his age.

Henry Bullinger had in an eminent degree the kindred graces of friendliness and hospitality. He was on terms of intimate intercourse, or constant correspondence, with the Continental divines of his day, including such men as Zwingli, Œcolampadius, Bucer, Melanchthon, Calvin, Beza, Peter Martyr, Gesner, Blaurer, and Gerard. The circle of his friends extended even to England. In 1538 several English noblemen visited Zurich to get the judgment of the Swiss Reformers upon certain matters

affecting the ritual and policy of the Church. To these strangers Bullinger extended a hospitable welcome, and he aided them in their mission. Then, during the intolerant, persecuting reign of Mary, not a few Anglican dignitaries and divines fled to Switzerland, and several of them found hospitality in the house of Bullinger. When these Marian exiles returned to England, on the accession of Elizabeth, they kept their Zurich host informed as to the state of matters at home, and sought his guidance in their perplexities. The *Zurich Letters* contain interesting communications to Bullinger from John Jewel, John Parkhurst, Edmund Grindal, Edwin Sandys, John Foxe, and Sir A. Cook. Shortly before his martyrdom (1555) Bishop Hooper wrote to Bullinger from prison, styling him, his reverend father and guide, the best friend he had ever found. Three letters of the accomplished, ill-fated Lady Jane Grey addressed to Bullinger, all breathing the spirit of affection and regard, are preserved in the city library of Zurich. In one of these she informs her correspondent that she is translating his treatise on Christian Marriage into Greek, while in another she asks his advice about learning Hebrew. There was long preserved in the pastor's household a pair of gloves sent by Lady Jane, just before her execution, as a last token of friendship.

One result of this connection and correspondence on the part of Bullinger with members of the Angli-

can Church was that he exerted great influence upon the Reformers and the theology of the English Reformation—an influence greater than that either of Melanchthon or Calvin. In this connection it is worthy of note that the *Decades* of Bullinger—a compendium of theology in five series of sermons each containing *ten* sermons—were enjoined to be studied by English curates in 1586 by an order of the Southern Convocation.

What the theology of Bullinger was can best be gathered, not so much from his books, which are not to be compared in value with the *Loci* of Melanchthon or the *Institutio* of Calvin, but from the Reformed Confessions of Switzerland. Of the first Helvetic Confession (1536) he was one of the principal compilers. Of the second (1566) he was the sole author. Of that authoritative symbol of the Evangelical Reformed Church of Switzerland it is enough to adduce the testimony of Dr. Charles Hodge, of America, which is to this effect: 'It was more generally received than any other, and was sanctioned by different parties.'

SIMON GRYNÆUS.

Simon Grynæus

(Simon Grynæus, Germanus)

THIS distinguished classical scholar, the son of a Swabian peasant, was born in 1493. He studied first at Pforzheim, in Baden, where he had Philip Melanchthon for a fellow-student, with whom he formed a friendship maintained in after-life. From Pforzheim he went to Vienna, where he took the degree of Master in Philosophy and taught the Greek language. Before his university studies were finished he embraced the Protestant faith. That brought him into trouble at Baden, where he had gone to be Rector of the school. The monks of the town brought about his imprisonment. When, through the good offices of the nobles of Hungary, he was set at liberty, Grynæus made for Wittenberg, where he had pleasant intercourse with Luther and his old fellow-student Melanchthon.

When he once more took up the work of teaching he received appointments, in succession, to Heidelberg, where he was Professor of Greek for some six years, and to Basle, where he taught Greek and Hebrew for the remainder of his life. Thither, in 1534, repaired John Calvin. He had acquired the elements of Hebrew before leaving France, but he prosecuted the study of that language under the Basle professor.

The outstanding experience in the quiet, studious life of Grynæus was a visit to England in 1531. He took with him across the Channel letters of introduction from Erasmus. One of these was to the former pupil and patron of the Rotterdam scholar, Lord Mountjoy. It was dated from Freyburg, and contains this crisp etching of the bearer: 'He is a man perfectly skilled in the Latin and Greek tongues, a good philosopher and mathematician, without the least affectation, and modest almost to excess. The desire of seeing England, and especially a love of your libraries, have drawn him from us. But he must return to us again.' Another introduction with which Erasmus furnished the Basle linguist was addressed to Sir Thomas More, then Lord Chancellor of England. Three years afterwards Grynæus dedicated an edition of Plato to John, the Chancellor's son, and in the course of the dedication he gives this delightful description of his experience when the guest of the English states-

man: 'Being recommended most auspiciously by my friend Erasmus to your house, the sacred seat of the Muses, I was there received with great kindness, was entertained with greater, was dismissed with the greatest of all. For that great and excellent man, your father, so eminent for his high rank and noble talents, not only allowed to me, a private and obscure person, the honour of conversing with him in the midst of many public and private affairs; but gave me a place at his table, though he was the greatest man in England; took me with him when he went to Court, and had me ever by his side. . . . He likewise sent me to Oxford, and recommended me so powerfully to the University that, at the sight of his letters, all the libraries were open to me, and I was admitted to the most intimate familiarity with the students.'

Grynæus had the honour and happiness to discover in a convent on the Rhine the last five Books of Livy, which were published by Erasmus at the printing press of Basle. He also translated into Latin the works of Aristotle, Plutarch, and Chrysostom. Five years after the death of Erasmus at Basle there died in the same town Grynæus. He was stricken with the plague, and passed away on August 1, 1541.

Several of the house and lineage of Simon were distinguished scholars. His son Samuel (1539–1599) was Professor of Oratory and Civil Law in

his father's university ; his nephew Thomas (1512–1564), his pupil both at Heidelberg and Basle, was teacher of languages and philosophy at Bern and also pastor there ; and his grand-nephew John James (1540–1617) was Professor of Old Testament Exegesis at Basle, and thereafter of Divinity and History at Heidelberg.

PETER MARTYR.

Peter Martyr

(Petrus Martyr, Florentinus)

THE baptismal name of this Italian divine was Pietro Martire. He was born, in 1500, of an honourable family in Florence. His father's name was Stefano Vermigli, from whom the son obtained the cognomen of Vermilius. The circumstances of the family admitting of it, young Pietro received a liberal education. He learned Latin from his mother, and at the age of sixteen he became a canon regular in the Augustinian convent of Fiesole some three miles from Florence. After five years of study in this monastic college he was sent to Padua, at that time in great repute among European universities, and there he became proficient in the Greek language and literature and also in scholastic philosophy. To the knowledge of Greek he added that of Hebrew, which he acquired at Bologna from one Isaac, a

Jewish physician. With this equipment of scholarship and a natural gift of ready speech Peter Martyr was selected by his monastic superiors to be one of their preachers, and in this capacity he visited Rome, Pisa, Venice, Mantua, and other Italian towns. Ecclesiastical promotion soon came to the learned and eloquent preacher. He was elected Abbot of Spoleto, and in the course of three years there fell to him the higher and more lucrative appointment of Provost of the College of St. Pietro *ad aram* in Naples.

At that time he was only in his thirtieth year, and the position of Martyr might fairly be regarded as holding out the prospect of certain advancement in the Church of his baptism. But when at Naples an internal change took place which entirely altered the outlook of life. Peter Martyr had from his youth been a diligent student of Scripture, but at this stage of his career he formed acquaintance with the Commentaries of Bucer and the Treatises of Zwingli. The influence of these writings soon showed itself in his preaching, and that stirred up the opposition of the Neapolitan monks. On the plea of health, and with the consent of the Augustinian Fathers, the Reformed preacher left Naples and accepted the office of Visitor-General of his Order in Italy. Subsequently the vacant post of Prior of St. Fridieno, at Lucca, on the Lake of Genoa, was conferred

upon him, this carrying with it episcopal standing. As a Florentine the position of Martyr was not an easy one, the relation between the Lucchese and the Florentines being similar to that between the Jews and Samaritans of old. But by a policy of prudence and conciliation the prior disarmed local prejudice and speedily became popular. He had, however, the irritation and opposition of the monks to reckon with at Lucca as well as at Naples, and these became so acute that Martyr left Italy altogether, and, on the invitation of Bucer, went to Strasburg, where he read and taught divinity.

But the attitude of the Emperor Charles V. towards the Reformation ultimately rendered even Germany a place of danger for the Italian refugee, and so, in 1547, he accepted an invitation that came to him from England and became Professor of Divinity in the University of Oxford. On the death of Edward VI. in 1553, and the accession of his sister Mary, Romanism regained its hold of Oxford. Peter Martyr was driven from his chair, and he made his way back to Strasburg, where he resumed his work of lecturing.

In 1556, when the chair of Hebrew and Theology became vacant at Zurich, Martyr was appointed successor to its deceased occupant, the learned Conrad Pellican. In the closing years of his life he received an invitation to become minister of the Italian congregation at Geneva; and, at a later stage, he was

invited by Queen Elizabeth to return to England. He declined both offers, and continued to give his services to the University and also to the Locarnese Congregation of Zurich up to the time of his death, which took place in November, 1562, after only a few days' illness.

For a general appreciation of Peter Martyr as a man and a reformer, an author and a friend, nothing more discriminating or concise can be said than is contained in these sentences of the historian of the *Reformation in Italy*: 'Of all the Italian exiles none left behind him a fairer and better-earned fame than Peter Martyr. He possessed eminently the good qualities of his countrymen without the vices which have been ascribed to them; acuteness without subtlety, ardour without enthusiasm, and dexterity without cunning. His piety and learning were recommended by modesty, candour, and gentleness of manners. As an author his talents were allowed by his adversaries, and in the Reformed Church his writings were by general agreement placed next to those of Calvin for judiciousness and perspicuity. His last years were spent happily in the most uninterrupted harmony and cordial friendship with his colleagues in Zurich. Bullinger, who loved him as a brother, closed his eyes, and Conrad Gesner spread the cloth over his face, while the pastor and elders of the Locarnian Church wept around his bed.'

JOSIAH SIMLER.

Josiah Simler

(Josias Simlerus)

IN the closing years of his life Peter Martyr had for colleague in the theological chair at Zurich this Josiah Simler.

Simler was born at Cappel in 1530. His father had been prior in a convent, and was esteemed a godly, learned, and prudent man. Embracing the Reformation Faith, he abandoned monasticism and entered the state of wedlock. When Josiah was fourteen years of age he was sent to neighbouring Zurich to complete his education, and while there he lived in the house of his godfather, Henry Bullinger, a daughter of whom subsequently became his first wife. For university training young Simler went to Basle and then to Strasburg. On the completion of his studies he occupied himself with teaching and preaching, first in his native town and thereafter

at Zurich, where in course of time he was appointed deacon. In the church of St. Peter the deacon gave public expositions of the New Testament, which were attended not only by large numbers of townsmen but also by the English exiles then resident in the town. When the University professors, Bibliander and Martyr, became unable to discharge all the duties of their chairs Simler supplied the place of both with credit to himself and to the satisfaction of all concerned. Leading a studious and laborious life, Simler brought upon himself the troubles incident to sedentary habits, and his constitution broke down prematurely. He died in the year 1576, in the forty-fifth year of his age, and his body was laid in the burial-ground of his friend and colleague, Peter Martyr.

JOACHIM VADIAN.

Joachim Vadian

(Joachimus Vadianus)

BELONGING to a family of position in the Canton of St. Gall, this honourable layman was born in 1484. He studied at Vienna, and became expert in several departments of Natural Science.

There is reason to believe that during his university course Vadian cast in his lot with those who were active in the propagation of the Reformation; for, when he returned to his native place and was elected to the office of Burgomaster, he lectured to his townsmen on the *Acts of the Apostles*, exhibiting in his prelections the simplicity and spirituality of the primitive Church. 'Here in St. Gall,' remarked a contemporary, 'it is not only allowed to hear the Word of God, but the magistrates themselves preach it.' At this time Vadian was in close touch and constant correspondence with Zwingli, who watched

with interest, and encouraged with his counsel, the work of reformation in all parts of Switzerland. The movement with which Vadian identified himself was threatened with arrest by a sudden outburst of Anabaptist fanaticism. Happily, however, a Conference at Baden inspired the reforming leaders with fresh courage, and the reformation of the canton was completed. How thoroughly the work was done can be gathered from the fact that the images in the church of St. Lawrence were cleared out, while the costly robes and jewels, with the chains of gold, were sold and the proceeds directed to the erection of almshouses. By 1528 Vadian was able to report to a correspondent: 'Our churches at St. Gall are purged from idols, and the glorious foundations of the building of Christ are being laid every day.'

This model Christian magistrate died in 1551.

SEBASTIAN MÜNSTER.

Sebastian Münster

(Sebastianus Munsterus)

INGLEHEIM, in the Palatinate, was the birthplace and 1489 the birth-year of the learned Hebraist and Scientist, Sebastian Münster. He studied at Heidelberg and Tübingen, having for professors in the latter seat of learning Stapper and Reuchlin. After completing his university studies he entered a convent of the Franciscans; but, coming under the influence of Luther's writings, he abandoned the monastic life and became an avowed Protestant. His first appointment was at Heidelberg, where he was both Court preacher and Professor of Hebrew and Old Testament Exegesis. In 1536 he was removed to Basle, where he succeeded his former teacher, Conrad Pellican, in the Hebrew chair. He continued in Basle till he caught the plague then raging, and died in 1552.

While a pronounced Protestant, Sebastian Mün-

ster's contribution to the Reformation was simply that of a scholar. He took no part in the controversies of his times. He was a sweet-tempered, pacific, retiring man, whose life-work was done in the study and the class-room.

The Latin inscription on his tomb styles him 'the Esdras and Strabo of the Germans.' The propriety of that description may be vindicated by a brief statement of his works in the two departments of Hebrew literature and physical science. Münster was the first German who edited the Hebrew Bible. The work appeared, in two volumes folio, at Basle in 1534-5. In addition to the Hebrew text, this massive production contains a Latin translation, annotations and Rabbinical commentaries; it was reprinted in 1546 with considerable additions and corrections. Münster also compiled more than one Hebrew Grammar, and was the first to publish a Grammatica Chaldaica.

As a physicist Münster wrote treatises on dialling —*Horologiographica*—on planetary motions, and on the rudiments of mathematics. But his best-known work is his *Cosmographia Universalis*, which has often been reprinted in Latin and frequently translated into German. The work ranks as the first geography book of modern literature. Considering the age in which it was written, it is remarkably well executed. The author gives a description of what were then principal towns, with

their history, the laws, customs, and usages of their inhabitants, the animals and products of the soil of each country, the whole work being illustrated by numerous woodcuts. His *Cosmographia Universalis* alone amply warrants the application to its author of the title, the German Strabo.

Conrad Gesner

(Conradus Gesnerus)

TO Sebastian Münster, as we have stated, his countrymen gave the name of the German Strabo; Conrad Gesner they surnamed the German Pliny. This naturalist was born at Zurich, March 26, 1516. His parents were poor, and he was indebted to a maternal uncle for his education. Studying the plants in this relative's garden gave his mind a bent in the direction of physical science, which it retained through after-life.

With the assistance of his uncle, Conrad studied successively at Strasburg, Bourges, and Paris, and took the degree of M.D. at Basle. On returning to Zurich in 1535, he married. The prudence of such a step was in this case open to question, in view of the facts that he held no official appointment, and only maintained himself and his wife by private teaching. It was needful for him to occupy the entire day in

CONRAD GESNER.

tutoring ; but the night was his own, and so large a portion of it was given up to study that in course of time he became known as *literarium miraculum*—a literary prodigy.

In 1537 Gesner received the appointment of Professor of Greek at Lausanne, and four years later he returned to his native town to take up the work of the chair of Physics and Natural History. In neither of these places were the emoluments large, and the Professor was obliged to add to his labours those of authorship. Under the strain of intense devotion to scientific and literary pursuits his health, at no time robust, completely broke down. When death was imminent he desired to be carried into the museum he had formed, that he might spend the last moments of life among his treasures. He died of plague on December 13, 1565. He was tenderly nursed by his wife and expired in her arms.

Gesner was the greatest naturalist since Aristotle. His first and favourite study was botany. He formed a natural history museum of which his *Hortus Siccus* was a main portion. In addition to editing and translating the works of others, Gesner wrote treatises on ancient medicine, botany, and philology. These, however, were by the way, leading up to his renowned *Bibliotheca Universalis*, in two parts; the first appearing in 1545, the second three years later. This colossal work was intended to be a catalogue of all writings in Hebrew, Greek,

and Latin, extant and non-extant, published and unpublished. The reader was assured in the preface that here he would find everything that had been written from the beginning of the world down to his own day! Unfortunately the twenty-first book of this encyclopedia literaria, which was to contain the medical writings, was never published because never finished.

The next *magnum opus* was a zoological work—*Historia Animalium*. In preparation for this, Gesner mastered the contents of two hundred and fifty books, travelled over the greater part of Europe, and gathered information and suggestions from scientists, shepherds, huntsmen, and travellers. The work contains a list of all animals whose names occur in ancient and modern languages, a description of each, and a mass of facts and legends associated with each. The publication of this work extended over many years. It deals with vertebrate animals, and has been, in whole or in part, republished in Latin and German. An English translation by Topsell was published in 1658.

Yet a third work, on the same scale as the two specified, was planned. It was to be devoted to the science of botany, and a large collection of original observations and drawings had been gathered for its execution. But little progress had been made with it when the busy pen of the student and author was laid down never again to be taken up.

Conrad Gesner

Gesner will always have his place in botany, for he first pointed out the value of the flower and fruit in systematic botany. His name is familiar to lovers of plants, as, in the slightly altered form of *Gesnera*, it has been given to a group of beautiful herbaceous plants from the warmer regions of South America, which are well-known ornaments of our greenhouses. The life of the German naturalist was singularly pure, blameless, and beautiful. A cheerful, amiable, pacific piety dominated the character—a character softened, not hardened, sweetened, not soured, by the trials and privations of a hard lot. His biography was written by his friend Josias Simler, and was published in 1566.

John Calvin

(Joannes Calvinus)

JEAN CALVIN was born at Noyon, a city of Picardy, in France, on July 10, 1509. His father, Gerard Chauvin, or Cauvin, Apostolic Notary, Registrar in the Ecclesiastical Court, secretary to the Bishop, and Proctor in the Chapter of the diocese, was able to do two things for his second son John—to give him the best education then to be had, and to get for him ecclesiastical preferment. John Chauvin received his elementary education in the mansion of the De Mommors, a noble family of the district; and, when only twelve years of age, there was secured for him a presentation to a benefice in the Chapelle de Notre Dame de la Gesine, in the Cathedral of Noyon. Thereafter he accompanied the young De Mommors to Paris. At the capital he studied first at the College of La Marche, and afterwards at

JOHN CALVIN.

that of Montaign. In the former he had for classical instructor Maturin Corderier, or Cordery, a famous Humanist, with whose Latin *Colloquies* boys became painfully acquainted in the old parish schools of Scotland ; in the latter he studied logic and philosophy under Poblatius, a learned Spaniard whom Francis I. had brought to Paris in the interests of literature and science. A second benefice was obtained by the father for the lad while still in his teens, and he became curé or parish priest of St. Martin de Marteville, in the diocese of Noyon, when eighteen years old.

Up to 1528, John Calvin's studies were all with a view to the ministry ; but in that year their direction was altered, and he went to the University of Orleans, which had long been the chief seminary of jurisprudence in France, to qualify for the legal profession. From Orleans he went to Bourges, attracted by the fame of an Italian professor of law, Alciati by name. While studying law, Calvin received instruction in Greek from Melchior Wolmar, who figures further on in Beza's series of portraits, and with whom he formed a friendship which continued till the death of the Grecian.

Gerard Chauvin died in 1531, and shortly after that his son returned to Paris. By that time he had become, either at Orleans or Bourges, the subject of 'sudden conversion,' and that brought about a complete change in his career. He relinquished

his Church emoluments; he renounced the legal profession; and he joined the little company of Protestants in Paris who met for the prayerful study of the Scriptures.

Coming into collision with the Romish clergy and the doctors of the Sorbonne, the young and ardent Protestant found it necessary to leave Paris. For some time he led a wandering student life, visiting such seats of learning as Strasburg, Basle, Nerac, and Saintonge. In these places he studied assiduously, published some of his earlier works, including the first sketch of his immortal *Institutes*, and cultivated acquaintance with the leading promoters of the new learning and the new faith.

In the course of his itinerating, Calvin came to Geneva with the intention of staying a single night and then going on to Strasburg. But, at the urgent entreaty of William Farel, who had succeeded in planting the evangelical standard in that city, he was induced to prolong his stay; and in Geneva the remainder of his life, with the exception of a brief interval, was spent.

Calvin was in his twenty-eighth year when he began his work as the coadjutor of Farel, who was his senior by twenty years. For upwards of eighteen months he laboured unweariedly as theological lecturer, preacher, and reformer of morals. In the last-named department of his work Calvin came into conflict with the Libertines of the city. He

refused to grant admission to the Lord's Table in the case of persons living immoral lives. His opponents agitated and created disturbances during Divine service in St. Peter's and the Church of Rive. They carried the matter to the Civil Court or Council of Two Hundred, charging Farel and Calvin with setting up a new Papacy, and with taking the administration of Church discipline out of the hands of the magistrates. They succeeded in getting a sentence of banishment passed upon the two puritan ministers, and that sentence was ratified by the Council General or Assembly of the people.

For three years Calvin resided at Strasburg, and carried on his loved work of writing, preaching, and lecturing. In addition to his professional and pastoral work, he attended conferences, diets, and conventions at Frankfort, at Hagenau, and Worms. When at the Diet of Ratisbon, or Regensburg, he became acquainted with Philip Melanchthon, and formed a friendship with the preceptor of Germany which lasted through life.

On the banks of Lake Leman, meanwhile, it was being made increasingly manifest that, while Calvin could work elsewhere than at Geneva, that city could ill spare Calvin. The situation as between Anabaptists, Libertines, and Papists became unbearable ; tumult, licentiousness, and indecent saturnalia prevailed. Towards the close of 1540 the feeling in favour of Calvin's recall demanded action.

Three several deputations were sent to entreat his return; private citizens wrote in urgent terms to the same effect; the towns of Berne, Zurich, and Basle were induced to use their good offices with the magistrates of Strasburg to overcome unwillingness to part with their minister; and many of the French and German Reformers used their influence in the interests of Geneva. At first and for some time Calvin refused. At length he yielded, and re-entered Geneva in 1542, where he was received with the utmost enthusiasm.

From that date to the day of his death Calvin ruled the city. He carried out the social and moral reforms which he originally purposed, with the result that Geneva, noted for its frivolity and masquerading, became Puritan in its tastes and manner of living. Balls were given up; public-houses and theatres were deserted; churches and class-rooms were thronged. During this last period of his public life Calvin was the dominant, directing spirit of the Reformation movement all over Europe. The form of Church polity which he had matured at Strasburg he had the satisfaction of seeing established at Geneva, and substantially adopted in other parts of Switzerland, in France, and in Scotland.

The labours involved in carrying on such work were onerous, and became excessive. Besides preaching every day in each alternate week, he taught theology three days in the week, attended

weekly sessions of the Consistory, read the Scriptures once a week to the congregation, and was engaged repeatedly in local controversies. Amidst these multitudinous cares and distracting occupations Calvin found—or made—time to carry on an extensive correspondence, and to write a number of treatises and commentaries of standard value. His classic writings, over and above the *Institutes*, are of an exegetical character, and embrace commentaries or homilies on nearly the whole of the books of the Bible, written partly in Latin and partly in French.

Labours on such a scale and so exhausting could not fail to tell on a constitution never strong, and latterly very fragile. In the beginning of 1564 a complication of bodily troubles overtook Calvin. On February 6th in that year he preached his last sermon. Although he lingered for some months, enduring the severest agony without a murmur, and discharging such duties as disease and weakness left him strength to perform, the end came on the evening of May 27th, when the wearied worker and sufferer quietly expired in the arms of his faithful friend, colleague, and biographer, Beza, being not quite fifty-five years of age. The event was briefly chronicled in the Consistorial Register thus: 'Went to God, Saturday, the 27th [1564].' Over the grave in Plain-palais—about five hundred paces outside the city—they raised no monument to tell the ages to come who reposed in this spot, and what

he had done for Christendom. In this they fulfilled Calvin's own wishes, who had enjoined that he should be buried 'after the customary fashion,' and that fashion was that no monument should be raised over any grave, however illustrious the deceased might be. A pine-tree and a stone of about a foot square inscribed with the letters 'J. C.' mark the spot where Calvin's body perhaps reposes, for it is only a tradition.

One outstanding incident in the second period of Calvin's ministry in Geneva was the trial and condemnation of Servetus which resulted in his being burnt at Champel, near Geneva, on October 27, 1553. In the trial of this unhappy man Calvin certainly took an important part. He figured as the accuser, and when all his efforts to bring the heretic to recant his errors and recall his blasphemies proved unavailing, he gave his suffrage for the punishment of death. It is equally certain that Calvin was not prepared for the particular sentence that was pronounced, and that he made unavailing efforts to induce the Senate to inflict a less agonising death than that by fire. Copious censure and vehement vituperation have been heaped upon his memory for his share in this painful and regrettable transaction. Calvin was not without blame ; but he was not more to blame than were the men of an age in which the opinion prevailed that capital punishment was the proper penalty of blasphemy—and it was for gross,

persistent blasphemy, not for heretical opinions, that Servetus was doomed to suffer the extreme penalty of the law, inflicted in a horrible and shameful form.

It does not fall within the scope of this study to estimate the services rendered by Calvin to the Renaissance and Reformation movements of his century, still less to express a judgment regarding that system of theology which bears the impress of his genius and his name. Our concern is not with the Reformer and Theologian, but with the man and the servant of the Church. Even within this restricted sphere it is still most difficult to express one's conviction and admiration without appearing to use the language of exaggeration. We may avoid being so regarded if we avail ourselves of the descriptive powers of two men, one of whom writes out of the fulness of personal intimacy and the other in the exercise of penetrating thought and profound learning. 'Having been an observer of Calvin's life for sixteen years,' wrote Beza, who watched at his death-bed, 'I may with perfect right testify that we have in this man a most beautiful example of a truly Christian life and death, which it is easy to calumniate but difficult to imitate.' Then Professor J. A. Dorner, the distinguished nineteenth-century theologian of Germany, gives this striking pen-and-ink sketch and appreciation of the man in his *History of the Protestant Theology*: 'The personal appearance of Calvin was that of an old Roman

censor ; he was of a fine make, pale, meagre, with an expression of deep earnestness and incisive sharpness. The Senate of Geneva said, after his death, that he was a majestic character. Loveable in social life, full of tender sympathy and friendly fidelity, indulgent and placable in all personal injuries, he was inflexibly severe when he saw the honour of God impugned in obstinacy or wickedness. Amongst his colleagues he had none who envied him, but many enthusiastic worshippers. French fire and practical intelligence seemed to have struck an alliance with German depth and judiciousness. If he was not of a speculative or intuitive mind, his understanding and his judgment were, on the other hand, so much the more piercing and keen ; his memory was comprehensive ; and he moved quite as easily in the world of ideas or of science as in the business of Church government. . . . His was an architectural mind, and this in the department of science as well as in that of life. Both were for him one in their root, and his dogmatical structures, bold as they are in the logical consistency of their thought, yet always preserve for him at the same time an edifying character. Even when he daringly seeks to pierce into the Divine mysteries of predestination, he is always led by the practical desire of subserving the holiness and majesty of God, and of finding for the heart an eternal anchorage, in which it can securely repose in the consciousness of election by free grace.'

WILLIAM FAREL.

William Farel

(Guillelmus Farellus)

THE man who is our subject in this memoir was born near Gap, among the Alps of Dauphiné, in 1489. With parents devout as well as noble, William was in boyhood a devoted son of Mother Church, an unquestioning believer in the Pope. 'I would gnash my teeth like a furious wolf,' said he, at a later date, 'when I heard any one speaking against the Pope.'

In his twenty-first year he was sent to Paris to acquire the Greek and Hebrew languages, and to study philosophy. At that time one of the professors in the Sorbonne, or Theological Hall, of the University was Jacques Lefevre. As Beza has given this remarkable man a place among his *Icones*, we shall have occasion to sketch his character and career a little further on. At present it is enough to state

that the Dauphinese student became acquainted with Lefevre at a time when the spiritual dawn was breaking in the soul of his professor, now verging upon seventy. The acquaintance deepened into close friendship, and the influence of the aged disciple upon the young learner extended into the region of the spiritual. Farel heard Lefevre utter such sentences as these : 'Salvation is of grace. The innocent One is condemned and the criminal is acquitted. It is the cross of Christ alone that openeth the gates of heaven and shutteth those of hell.' These words fell on prepared soil. The result was that the young man pressed in at the portal and entered the new world into which the aged speaker had so recently found his way. 'All things,' he testified, 'appear to me under a new light.' The 'murderous heart of the ravening wolf' became a new creation in Christ Jesus.

On the suggestion of Lefevre, Farel was appointed professor in the college of Cardinal Lemoine ; but not long afterwards, at the initiative of Bishop Briçonnet, he went to Meaux, to assist in spreading Reformation doctrine. An outbreak of intolerance and persecution in 1523 compelled him to leave France and betake himself to Basle. There he defended evangelicism in a public disputation, but with such keenness as led to his expulsion from the city. A similar experience fell to his lot when he went first to Strasburg, and then to

Montbéliard, capital of a county now forming part of France.

When he could no longer stay in the last-named town, Farel entered upon an evangelising mission at Aigle, in Switzerland, and gradually extended his itineracies from the Canton of Bern to those of Neuchâtel and Vaud. Although often subjected to rough handling by fanatical mobs, he continued as an itinerant evangelist in Switzerland till 1531, when he paid a brief visit to the Waldensian valley of Angrogne. Returning to Switzerland, he paid his first visit to Geneva. There he conducted evangelistic services in his private chamber. The Popish clergy became aware of what was going on, and the French preacher was summoned to appear before the vicar of the Bishop. When he compeared, he was insulted and threatened by monks and canons, and eventually he was thrust out of court, with orders to leave the city within three hours. He was, however, recalled in 1533; and in the course of two years, Geneva renounced the rule of the Pope and adopted the Reformation polity and worship.

John Calvin, as we have already noted, entered Geneva in 1536, and was laid hold of by Farel to take up and carry on the work of reforming and evangelising the city. So soon as this was arranged, Farel left Geneva and resumed his itinerant preaching, chiefly in Neuchâtel, where, as elsewhere, he attracted large audiences and roused hostility. He never,

however, got out of touch with Geneva, but kept up interest and connection with it by occasional visits. He was there in 1538, and shared the sentence of banishment pronounced upon John Calvin. While the latter went to Strasburg, Farel made his way back to Neuchâtel, and afterwards to Metz. When the trial of Servetus was in progress at Geneva, Farel was entreated by Calvin, who had been recalled in 1542, to join him before the case was finished. Farel did not reach the scene of the tragedy till sentence had been pronounced upon the heretic and blasphemer. Once there, he took an active part in the closing act of the painful drama, accompanying the doomed man to the place of torture and death, and up to the last moment exhorting the victim to repent and recant his errors.

In 1558, when he had reached the mature age of sixty-nine, Farel married one who was little more than a girl, a step which created a coolness—if not a quarrel—between him and Calvin. It is pleasing to know that all estrangement passed away before the death of the latter in 1564. When in the beginning of May in that year Farel heard that his friend of happier days was on his death-bed, he wrote that he was resolved to visit him. The dying reformer dictated a touching farewell letter, in which he urged the venerable evangelist not to subject himself to the fatigues of such a journey. But a few days afterwards the old man of eighty walked from

Neuchâtel and entered the sick chamber. What passed between the two is not recorded. The chronicler of the incident simply states : ' Farel had a long interview with him, and on the morrow took his departure for Neuchâtel.'

In the spring of the following year Farel made one more journey. He visited Metz, the scene of early labours, and preached with all his old fire and copiousness. But the effort and excitement were too much for the octogenarian ; and he died at Neuchâtel in 1565. A monument to perpetuate his memory was unveiled in the place of his death in 1876. The nature of the man was not speculative or meditative ; it was practical, intensely practical. The dominant features of his character were energy and zeal, not always tempered with discretion, and dauntlessness, which often became reckless rashness. He had many of the gifts of an orator—a powerful melodious voice, graceful gestures, copiousness of speech. But the impetuous orator often alienated the sympathies and aroused the opposition of his hearers by indulging too freely in denunciation and invective.

Peter Viret

(Petrus Viretus)

IN the Canton of Vaud, at the foot of the Jura mountains, and on the banks of a stream of the same name, stands an old town called Orbe. Watered by rivulets from the mountains, surrounded with gardens of great beauty, Orbe is a pleasant habitation. In the sixteenth century it was rich in convents, connected with which were numerous priests and sisters of St. Clour, some of whom could claim royal lineage. It was here that, in 1511, Pierre Viret was born. His father was a dresser of wool, and, happily, was able to send his son to Paris, where he prepared himself for the service of the altar by studying at the Faculty of Theology, commonly called the Sorbonne. At some stage of the three years devoted to study in Paris young Viret passed through the great change of life and spirit, and when he returned to

PETER VIRET.

his native town he did so a decided and avowed Protestant.

In 1531 William Farel came to Orbe. There he joined Pierre Viret, whom he constrained to take up the work of the ministry. From the outset Viret's preaching proved attractive, and large crowds gathered round him whenever he appeared in the pulpit. Three years later he joined Farel in Geneva, which for a time enjoyed the services of the three most powerful preachers in the French language—Froment, Farel, and Viret. These three lodged in the house of one Claude Bernard, a Protestant. While thus together an attempt was made to poison them. A woman from Lyons entered the service of Bernard for that purpose. She contrived one day to mix poison with soup prepared for dinner. Viret was the only one who partook of the poisoned food. He was immediately seized with illness, which brought him to the point of death. Although he recovered, the weakening effects of the irritant remained in his system for the rest of his life. The would-be poisoner afterwards confessed, and was executed ; but two ecclesiastics whom she accused as instigators of the crime were permitted to clear themselves on oath.

From Geneva Viret went to Neuchâtel, and from Neuchâtel to Lausanne, where, in course of time, he became the leading pastor.

Two incidents distinguish his ministry at Lausanne.

In 1551 the Criminal Court for the trial of heretics, which had been created by the Parliament of France in 1547, and became known by the lurid name *la Chambre Ardente*, was revived. One of the first outrages of this infamous tribunal was the execution of the 'Five Scholars of Lausanne.' Natives of different places in the south-west of France, these youths had gone to Lausanne to prepare for the work of evangelisation. All of them studied under Viret —one of them lodged with him, another with Beza. On their way home all five were arrested at Lyons, condemned to death for heresy, and burnt on May 16, 1553. Viret, acting along with Beza and the Lords of Bern, interceded with the French King and the Cardinal of Turnon to have the cruel sentence quashed, but all in vain.

The other incident in Viret's Lausanne ministry places him in line with Farel and Calvin as a Puritan reformer.

He found at Lausanne what these kindred spirits found in Geneva—a great laxity of morals and a promiscuous admission to the Lord's Table. Against this state of matters he set himself in strenuous opposition. He insisted upon the erection of a Consistory, or Kirk Session, vested with the power of administering admonition, suspension, and, if need be, excommunication. This roused the resentment of the Council of Bern, who resolved to let it be known who was supreme in the Pays de Vaud. Viret and

his colleagues were cited to appear before the Council in Bern, and to receive in person an answer to the articles they had formulated. The treatment meted out to them when they appeared was humiliating and insolent. Beza severed his connection with the Academy, and shortly afterwards Viret and the greater number of the professors followed his example.

After the Colloquy at Poissy in 1561, in response to an urgent call from France for Evangelical preachers, Peter Viret appeared at Nismes. Having been waylaid and roughly handled, his first appearance in the pulpit was, to use his own words, that 'of a dry skeleton covered with skin, who had brought his bones thither to be buried'; but his hearers soon forgot the emaciated features and sorry figure of the preacher, captivated by his message and the clear, silvery tones in which it was delivered. All over the South of France he preached to audiences of thousands, and a tradition of the eloquent evangelist haunts some of these places to this day.

In the sixteenth century, at Orthez, that town in the Basses Pyrenées of France, where Wellington defeated Soult in 1814, the good Queen of Navarre, Jeanne d'Albret, erected an academy similar to that in Lausanne. Thither, on the invitation of the royal founder, Viret made his way, and there he continued to lecture and preach till his death, in the year 1571, and in the sixtieth year of his age.

GROUP IV

DISTINGUISHED FRENCH PERSONS, SOME OF WHOM RENEWED BELLES LETTRES AND OTHERS RENEWED TRUE CHRISTIANITY IN FRANCE

I. FRANCIS I.
II. MARGARET OF VALOIS
III. WILLIAM BUDÉ
IV. FRANCIS VATABLE
V. JAMES TUSSAN
VI. MICHEL DE L'HÔPITAL
VII. JULIUS CÆSAR SCALIGER
VIII. MELCHIOR WOLMAR
IX. JAMES FABER
X. ROBERT STEPHEN
XI. CLÉMENT MAROT
XII. AUGUSTIN MARLORAT

FRANCIS I.

Francis I., King of the French

(Franciscus I., Francorum Rex)

BY the death of Louis XII., in 1514, Francis, Count of Angouleme and Duke of Bretagne and Valois, became King of France under the title of Francis I. Four years later the Emperor Maximilian died, and keen was the competition among crowned heads for the vacant sovereignty. Francis was one of the competitors, and when the honour fell to Charles V. of Spain, there sprang up an irreconcilable hatred on the part of the disappointed claimant toward his successful rival. Soon after Francis set out upon an aggressive campaign, which he prosecuted with varying fortune till the battle of Pavia (February 24, 1525) made the Emperor Charles master of Italy and Francis his prisoner. From Italy the royal captive was removed to Spain, where, when restraint became irksome and his health showed symptoms of giving way, he

yielded to the exactions of his conqueror and signed the Treaty of Madrid in 1526. In this deed he promised to marry the Emperor's sister, he renounced all rights over Italian cities, with the suzerainty of certain duchies, and he surrendered his two eldest sons as a guarantee for the execution of the treaty, promising to return to imprisonment in the event of non-fulfilment. And yet, at the very time Francis was confirming the treaty publicly with solemn oaths and pledges of knightly honour, he was giving expression in private to the intention of repudiating all its stipulations.

So soon as he had crossed the French frontier, Francis sought and obtained Papal absolution from the oaths he had taken, and he got the notables of France to affirm that he was not bound either to fulfil the conditions of the Madrid Treaty or to return to Spain.

Western Europe was again involved in war, and continued so till 1529, when terms of peace were concluded and a treaty was signed at Cambray. By the peace of Cambray the compact of marriage between the King of France and Eleonora, the Emperor's sister, was renewed, Francis again resigned all pretensions to Italy, and undertook to pay two millions of crowns to Charles as ransom for his two boys. It is unnecessary for us to thread the intricacies of the diplomatic and military doings of Francis during the remaining eighteen years of

his tortuous life and troubled reign. Towards the close of the opening month of 1547 he was seized with an ailment, which terminated fatally on the last day of March.

In France, more than in Germany and Switzerland, the two movements of the sixteenth century, the Renaissance and the Reformation, while closely connected were yet distinct. The desire of the French Reformers was to reform within, not from without; and in the first stage of the movement they had no sympathy with the German leaders in their attitude of open revolt from the Papacy. They were followers of Erasmus, the apostle of Humanism and high priest of letters; they were the opponents of Luther the iconoclast, burner of Bulls, and root and branch reformer. If this be kept in view it will enable us to understand the attitude of Francis towards the two movements, and it will account for what otherwise will be inexplicable—the fact that such a troubler of French Protestantism has a place of distinction in the epistles of Calvin and the *Icones* of Beza.

Francis was the patron and benefactor of the Renaissance. Before his day it had become fashionable for French monarchs to act that part towards learning; but Francis surpassed his predecessors in his endeavours to attract men of talent and erudition to Paris. On the recommendation of William Budé—the third in Beza's group of French notables,

illustrious in *belles lettres*—Francis founded, in 1529, the Royal Trilingual College in the University of the Capital, an institution intended, as its name imports, to teach the three learned languages, Latin, Greek, and Hebrew. Formed on the model of the College at Louvain, which had Erasmus for its director, the desire of Francis and Budé was to have the Rotterdam scholar placed at the head of the Parisian school of learning ; but caution, tinged with timidity, led the Dutchman to decline the honour. The royal founder, however, succeeded in filling the chairs, which he liberally endowed with men of distinguished rank in their several departments of science and letters, some of whom were avowed Protestants.

When we pass from the relation of Francis to the Renaissance to his bearing and action in the case of the Reformation, the transition is a painful one. Now the reigning sovereign figures as a Pilate of sceptical vacillation, a Gallio of scornful indifference, a Nero of persecution. On his return from captivity Francis ordered Parliament to liberate an imprisoned Protestant ; he recalled from exile three men who claimed to be true Catholics, and he appointed professor of philosophy at Paris James le Fevre of Estaples, another French scholar who favoured Protestantism, and to whom Beza has given a place along with Budé in this group of his Icones.

But in 1527, when raising money for the ransom

of his two little sons, and having received one million three hundred thousand livres from the clergy, he agreed, on the request of the donors, to take measures for the extirpation of Lutheranism. Accordingly Berquin, the liberated Protestant, was again brought to trial on a charge of heresy. This time the King left him in the hands of his enemies, and he was burnt in 1529. In the autumn of 1532 Francis displayed another change in his religious sympathies, and favoured a moderate reform of the Church. That, however, lasted barely a year. An alliance with the Pope in dynastic interests resulted in the King enjoining Parliament to proceed against the 'accursed heretical Lutheranists,' and within a week fifty of these were in prison.

Another swing of the pendulum was seen, when, a secret treaty having been entered into with the Protestant Princes of Germany, the imprisonment and burning of heretics was suspended in France. The action of some of the more fanatical Protestants in Paris, which took the form of covering the walls of leading thoroughfares with controversial broadsides and affixing one of them to the door of the royal bed-chamber, drew the King into measures of reprisal. The placards were out on the morning of October 18, 1534; by the middle of the following month two hundred Protestants were in prison, and by Christmas eight of these had been burnt. In January of the following year the King took part in

a grand expiatory procession, and the expiation closed with the burning of other six victims. By May nine more executions had taken place, making in all twenty-three in six months.

The year 1545 is memorable for an event that has left a stain on the record of France—the massacre of the Waldenses of Provence. Twice the doomed inhabitants of the villages along the Duvance appealed to the King, and received protection from him. But in 1545, on a false statement being placed before him by Parliament, Francis revoked previous instructions and gave orders that all Waldenses guilty of heresy should, with their families, be exterminated. When the work of destruction had been carried on for nearly two months it was found that three thousand men, women, and children had been killed, and twenty-two villages burned, the strongest of the breadwinners being sent to the galleys as slaves. It may not be possible to fasten responsibility directly upon Francis for the execution of the 'Fourteen of Meaux' in 1546. But that outrage, and the burning of Protestants at Paris and in the provinces, which took place in the two closing years of his reign, if not carried out by his express orders were certainly perpetrated with his knowledge and sanction.

The attitude and policy of Francis I. towards French Protestantism as thus sketched explain what has already been referred to: the place which the

unprincipled persecutor occupies in the writings of Calvin. The second, more explicitly evangelical stage of the Reformation in France, was inaugurated by the publication of the *Christian Institutes* in 1536. To that epoch-making work the author prefixed an address and dedication 'to his most Christian Majesty, the most mighty and illustrious Monarch, Francis, King of the French.' Though only a young man of twenty-six, Calvin writes in this address with all the gravity and dignity of age. He lays down and enforces with historical illustrations the duty of a king to be just, not to punish unheard, but to investigate charges as a minister of God, and he scruples not to tell his sovereign that if he fails thus to serve God then, king though he may be, he is a robber. In pathetic terms he describes the sufferings of his countrymen: 'Some of us are in bonds, some beaten with rods, some made a gazing-stock, some proscribed, some most cruelly tortured, some obliged to flee; we are all pressed with straits, loaded with dire exactions, lacerated by slanders, and treated with the greatest indignity.'

And yet, while every sentence throbs with emotion, there is no imploring toleration, no appeal merely to pity; there is a claim as of right for freedom, a demand for the arraignment of the oppressors.

Principal Fairbairn, of Oxford, calls this letter 'one of the great epistles of the world.' The pity

is that, being such, it was thrown away upon one who proved himself unworthy of the dedicatory terms applied to him, and incapable of rising to the lofty ideal set before him by his youthful subject. We do not know whether King Francis ever read the upwards of twenty-five pages of Latin of which the 'prefatory address' consists; we do know that at no period of his reign did he ever show himself animated and actuated by the spirit which they breathe.

MARGARET
OF VALOIS.

Margaret of Valois

(Margareta Valesia)

THE old house of Valois was rich in Marguerites. In the sixteenth century alone there were three of that name. All were nearly related to one another; all figured in the political and literary movements of the age. The third Marguerite, the 'Reine Margot' of history and romance, was the most notorious. The daughter of Henry II. by Catherine de Medici, she was married to Henry of Navarre on the eve of black St. Bartholomew's Day; but, on the occasion of her husband becoming Henry IV. of France, the marriage was dissolved by the Pope, not so much because it was scandalous as because it had been sterile. From her youth Margaret III. was famous for beauty, for learning, and for laxity of morals; and in the later years of life she displayed the strange Valois blending of licentiousness with

religious devotion and the cultivation of art and letters. Her *Memoirs of Marguerite de Valois, Queen of Navarre, Written by Her Own Hand*, are ranked by students of French literature as among the classics of the sixteenth century ; they have been translated more than once, and are read with interest and pleasure in the present day.

The first of the three Margarets of the house of Valois was the most honourable, and is the one whose *icon* comes next to that of Francis I. in Beza's collection of portraits and character sketches. She can be called by no less than four surnames. By family she was entitled to the name of Marguerite de Valois ; as a daughter of Count d'Angouleme she was Marguerite d'Angouleme ; from her first husband she bore for a time the appellation of Marguerite d'Alençon ; and from her second that of Marguerite de Navarre, Queen of Navarre.

She was born at Angouleme, in the Department of Charente, upon April 12, 1492, and was thus two years older than her brother, Francis I. When only seventeen years of age she was married to Charles, Duke d'Alençon. There is reason to fear the union was not one of hearts, and her first experience of married life was not pleasant. She became a widow in 1525, and two years later she married Henri d'Albret, titular King of Navarre.

As Queen of Navarre, Margaret kept Courts first at Nerac, and then at Pau, and these were inferior

to none in Europe in respect of the intellectual brilliance and scholarly attainments of those who frequented them. Francis, as has been noted, was the patron of the Renaissance; so also was his sister. But, in addition, Margaret was what her brother never was—the promoter of evangelical religion and the friend of Reformers. In this capacity she gathered round her not only men of letters but also preachers of the Reformed faith and evangelists. Thus, when William Briçonnet, Bishop of Meaux, fired with the desire to reform his diocese, summoned to his aid men of piety and learning, such as his old tutor Le Fevre, Vatable, Farel, and Roussel, all of whom 'preached Christ from the sources,' Margaret watched the work with keen and helpful sympathy. She chose the Bishop to be her spiritual adviser, and maintained with him a voluminous correspondence.

Then, during the Lent season of 1533, one of the Meaux preachers just named, Gerard Roussel, ministered to large congregations in the Louvre under the auspices of the Queen of Navarre. When the doctors of the Sorbonne sought to silence the evangelist, Francis issued an edict banishing them from the city. This rendered Margaret highly unpopular with the clerical and student sections of the community, and in a comedy played by the youth of the College of Navarre she and the preacher were held up to ridicule under a disguise that deceived no one and delighted all the spectators.

Margaret died in 1549. She left behind her a considerable amount of literary material, only a portion of which has been published. Of what has been given to the world the outstanding work is styled *The Heptameron*. As the name indicates, the book is constructed on the lines of Boccacio's *Decameron*. It consists of seventy-two short stories, purporting to be told by a company of ladies and gentlemen stopped by the swelling of the 'stream that flashest white' in their journey from Cauterets, in the Hautes-Pyrénnées—the valley of Tennyson's haunting lines. Internal evidence strongly favours the surmise that the *Heptameron* was a joint work, in which several of the men of letters who frequented Margaret's Court took part. To those familiar with the old-fashioned French in which it is written the story-book yields delightful reading, and it will always rank as a classic of the French Renaissance.

WILLIAM BUDÉ.

William Budé

(Gulielmus Budæus)

THIS descendant of an old and honourable family was born at Paris in 1467, and was thus the exact contemporary of Erasmus, who was born in the same year. When Budé was a student of the University of Paris, James le Fevre of Estaples, better known by his Latin name, Faber Stapulensis, was teaching philosophy in the College of Le Moine, and Budé had the benefit of the instruction of that father of French literature. In 1484 he entered the College of Navarre as a student of divinity. But Budé had reached manhood before he took life seriously. Then, working alone, by the strength of his intellect and the ardour of his application, at a period of life when enthusiasm for study in the case of many has abated, he became an accomplished scholar, and in a short time raised his country to a high place in the

republic of letters. His Latinity has been criticised and condemned as inferior to that of his Teuton contemporary; but it is admitted that his knowledge of Greek was superior to that of Erasmus.

It was largely through the influence of Budé that Francis I. was led to found on a magnificent scale the New College at Paris in which the three learned languages were taught by the greatest linguists of the day.

Budé was not a mere grammarian; he was also a man of affairs. Held in esteem by his sovereign, he was on one occasion sent as an ambassador to Pope Leo X. on a matter of imperial importance. As a Reformer he belonged to the moderate school. He was one of those who deprecated extreme courses, who had no sympathy with the iconoclastic outbursts of enthusiasts, and never ceased to be members of the Roman Catholic Church. As a member of the Sorbonne he was one of the judges before whom Louis de Berquin appeared in 1529. When the humiliating and cruel sentence of public penance was pronounced upon that noble youth, Budé who had been his intimate friend, paid frequent visits to the Conciergerie, and urged the doomed man to make a recantation, and so save his life. When he thought he had succeeded in inducing Berquin to appear in the court of the Palace of Justice and ask pardon of God and the King, Budé hastened to tell the Sorbonne that their prisoner was ready to withdraw

his appeal and to recant. At his next interview, however, he found that Berquin, having weighed the two, apostasy and the stake, had finally chosen the better part, though his friend might not so regard it. And so he went to the flames on April 22, 1529.

Budé lived eleven years after the martyrdom of his more heroic brother, and died at Paris in 1540, in the seventy-third year of his age. Subsequent to his death his wife and family all became Protestants, five members of the household finding refuge in Geneva.

Francis Vatable

(Franciscus Vatablus)

ONE of the learned Frenchmen brought to Paris under the auspices and at the expense of the royal founder of the Trilingual College was Francis Vatable. Born towards the close of the fifteenth century, and a native of the old province of Picardy, in the north of France, Vatable entered upon public life as pastor of a small town in Valois. His fame as a Hebraist, however, pointed him out to Francis I. and William Budé as worthy of the honour of being the first professor of Hebrew in the Royal College.

When Vatable and his colleagues were appointed the building was not erected, but the professorships were liberally endowed, and instruction was given to courtiers, noblemen, and students in Hebrew, Greek, Mathematics, Philosophy, and Medicine. Besides their ordinary scholastic work the royal professors

FRANCIS VATABLE.

contributed indirectly to the improvement of the old literary institutions in the capital, and to the diffusion of the new learning throughout Europe. The spread of the new opinions was regarded with suspicion by the clergy, who sought to arrest it by every means in their power. The study of the Scriptures in their original languages was specially distasteful to the divines of the Sorbonne, and they made a formal complaint on the subject to Parliament against the teachers of the Royal College, in which Vatable was named as explaining the Old Testament from the original Hebrew. When expressly prohibited from deviating in the smallest particular from the Vulgate translation, Vatable and his associates adopted the plan of dictating criticisms on books and passages of Scripture to their students in private. The expositions were received with all the greater avidity and preserved all the more carefully on that account. In the judgment of those competent to form an opinion, the notes affixed to his Latin Bible of 1545 by Robert Stephen, the famous printer of the century, are just the expositions of Francis Vatable dictated in his study and taken from some student's note-book.

Towards the end of his life Vatable became Abbé of Bellozane, where he died in 1547.

James Tussan

(Jacobus Tussanus)

TO this sixteenth-century Humanist Beza devotes only six lines of letterpress, and he gives no information regarding him beyond this, that he was Regius Professor of Greek in the Academy of Paris. Tussan was joint teacher with Peter Danes. When the Sorbonne theologians entered their complaint against the professors of the Royal College, as stated in the preceding notice of Vatable, Danes is mentioned, not Tussan. When Calvin was studying at Paris in 1528–30, he wrote to Francis Daniel, of Orleans, telling his friend with whom he was lodging, with whom he took an airing on horseback, and what classes he was attending. He would, so he wrote, have become chamber-companion with a mutual friend had the house of that friend's father not been situated at a considerable distance from the class-

JAMES TUSSAN.

room of Danes, whose instruction in the Greek language and literature he wished to attend. If his intention were carried out, then Calvin must have had some intercourse with the junior professor, James Tussan. In his nineteenth year Andrew Melville went to France and studied at the University of Paris ; but as that was in 1564 the Greek and Hebrew chairs were occupied by men who were the successors of the first staff of teachers in the Royal College. Vatable, the Hebraist, had been succeeded by Mercier and Cinq Arbres, while Danes and Tussan, the Hellenists, had for their successor a scholar of Scotch extraction, Turnebus, or Turnbull, at one time the colleague of George Buchanan, and whose lectures Andrew Melville counted it a privilege to attend.

There is, however, another Scotsman, a relative of Melville, who, though he never acquired the influence and popularity of his relative, stood in an honourable position towards the revival of scholarship in his native country, and who was for a time associated with James Tussan in the work of the Greek chair at Paris. This was Henry Scrimger, or, in modern spelling of the name, Scrymgeour. Having completed his studies at St. Andrews with conspicuous distinction, this studious Scot went, as did Melville, to the University of Paris. Thereafter he removed to Bourges, in order to study Civil Law. Finally, Calvin induced him to join him at Geneva.

There, after teaching philosophy for two years, he was appointed to the newly founded chair of Civil Law, and he held that position till his death. But during his stay at Paris Henry Scrimger was conjunct professor with, or assistant to, James Tussan in the teaching of Greek in the Royal Trilingual College.

MICHEL DE L'HÔPITAL.

Michel de l'Hôpital

(Michael Hospitalius)

THIS enlightened and liberal statesman of France was born at Aigueperse, in the old province of Auvergne, which now constitutes the Departments of Pu de Dome and Cantal, in or about the year 1504. He studied law at Toulouse, probably the oldest school of law in France, and after occupying subordinate civic offices, he became Chancellor of France in 1560.

In the previous year Henry II., the husband of Catherine de Medici, had died and been succeeded by the eldest of his four sons, under the title of Francis II., a lad of sixteen, feeble in mind and body, the first of Mary Stuart of Scotland's husbands, and the docile ward of his uncles the Guises, the ruthless persecutors of French Protestants. Francis died at the age of seventeen, after a reign of about

as many months, and there came to the throne his brother, Charles IX., a youth of only nine and a half years. He wore the crown, but his mother, the crafty Italian Catherine de Medici, governed the kingdom.

A few days after Charles was crowned, the new Chancellor, Michel de l'Hôpital, presided over a meeting of the States-General held at Orleans in the closing month of 1560. In the course of his opening speech the statesman uttered some weighty sentences which embodied that liberal policy to which he ever afterwards adhered. 'Adorn yourselves,' said the president, addressing the assembled clergy, 'but let it be with virtues and morality. Attack your foes by all means, but let it be with the weapons of charity, prayer, and persuasion.'

When the States-General again met in the end of the following year it was resolved, in view of the religious rivalry and conflicts then prevailing, to summon an assembly at which the upholders of the old and the new faiths should present their cases and defend their views.

Objection being taken by the Roman clergy to the assembly being called a Council, as that might seem to concede the claim of equality on the part of the reformed pastors, it was resolved to style the conference a Colloquy. The Colloquy met at Poissy, a small town a few leagues to the west of Paris, on September 9, 1561.

Michel de l'Hôpital

As this celebrated assembly has already been adverted to in the Editor's Introduction to this edition of Beza's *Icones*, it is unnecessary to repeat the description there given. Our concern here is solely with the part taken in the Colloquy by de l'Hôpital.

At the opening of the session the boy King Charles uttered the few sentences dictated to him by his mother, and then called upon his Chancellor to set forth the object to be aimed at and the procedure to be adopted by the representative gathering of Church and State. In his speech de l'Hôpital evoked clerical indignation and protestations by declaring that the Bible is the sole arbiter in all religious differences, and by affirming, in effect, that men might be loyal subjects though not holding the royal faith, good citizens though not members of the State Church. He bespoke for 'the ministers of the new sect,' to whom a safe-conduct had been granted, 'a kindly and gracious' reception, and he expressed the hope that when the present dispute was faithfully reported and published, it would appear that the new doctrine, if rejected and condemned, was so, not by force or authority, but 'for good, just, and certain reasons.' The Colloquy of Poissy resulted in nothing when it came to an end, and stood adjourned never to meet again ; but for this the bigoted Cardinals, not the fair and open-minded Chancellor, must be held responsible.

Once more the voice of Michel de l'Hôpital was raised on the side of toleration and on behalf of the oppressed Huguenots. It was at an assembly of notables convened at St. Germain on the 17th of January, 1562. He failed to get the members to adopt in entirety his novel principle of permitting the adherents of the two creeds to live together, if not in unity, at least in mutual forbearance. But he succeeded in passing a measure commonly known as the 'Edict of January.' Up till then the Protestants of France could not erect a church in city or town, and they could not meet for public worship even in the open country. But by this Act there was granted them the right to assemble for Divine service, provided they did so unarmed, outside the walls and gates of their towns, and in the presence of the municipal officers. Even this measure of toleration, fettered by humiliating restrictions, created alarm and evoked the hostility of Papal authorities and adherents. The massacre at Vassy, a small town of Champagne, on a Sunday morning in March of the same year was the first outbreak of destruction and extermination. For ten weary years the work of stamping out Protestantism was carried on without slack and without stint, and the bloody work found fitting completion in the butchery of St. Bartholomew's Day, in 1572.

Four years prior to that tragedy de l'Hôpital had resigned his Chancellorship. The struggle which he

had for years engaged in with the Queen-Mother and the Guises, with the Pope at Rome and the Cardinals of France, was a hopeless one from the first, and so, wishing to spend his closing days in peace, he retired to his country seat, Vignay, near Etampes, in the Department of Seine et Oise, thirty-one miles from Paris. There he died on March 13, 1573.

No finer eulogy can be pronounced upon the Catholic Chancellor than is contained in the words of W. E. H. Lecky in his *History of the Rise and Influence of the Spirit of Rationalism in Europe:* 'Hôpital, and Lord Baltimore, the Catholic founder of Maryland, were the two first legislators who uniformly upheld religious liberty when in power.' But de l'Hôpital paid the penalty usually exacted from those who are liberal in their estimate of others and tolerant towards those from whom they differ—he was misunderstood and misrepresented alike by associates and by adversaries. Romanists represented him as a Protestant at heart, though conforming to Roman Catholicism. Huguenots regarded him as an incomplete, if not doubtful, Protestant, as no Calvinist, as rather a Romanist than a Huguenot. That Beza treated the liberal statesman of France with doubt, if not with suspicion, can be gathered from a peculiar feature in his likeness of the Chancellor. Beza's portraits are as a rule almost wholly devoid of accessories,

only a very few of them containing a book, presumably a Bible. But in the case of de l'Hôpital, it will be observed, there is a strange accessory, which occupies a peculiar position. Upon a tiny candlestick of primitive design there is a candle giving forth rays of light; and this lighted taper is placed neither at the side nor in front of the subject, but behind him. The candle of illumination may be taken to represent the Protestant faith, and by depicting his countryman with his back turned upon the luminous point Beza would seem to indicate that, knowing the true faith, this man failed to profit by his knowledge or to conform his public conduct to his private creed. That is the reading of the symbolism that commends itself to the most recent biographer of Michel de l'Hôpital—Mr. Atkinson, of Oxford (1900)—and there seems no reason to call in question its accuracy.

JULIUS CÆSAR
SCALIGER.

Julius Cæsar Scaliger

(Jules Cæsar de Lascale)

IF we are to credit the statements of Joseph Justus Scaliger, his father, Julius Cæsar, was born in a castle at the head of the Lago di Garda, in the north of Italy, and was a scion of the princely family of Verona. The filial biographer further reports his father to have been trained for the military profession, under the auspices and supervision of his kinsman, the Emperor Maximilian, and thereafter to have joined the French army when it was attempting the conquest of Italy, winning distinction by his adventurous courage and feats of strength.

There is, however, good reason to believe that, in so writing of his father, Joseph Scaliger was gratifying family vanity at the expense of historical veracity. For history has it that Julius Cæsar Scaliger was the son of a sign-painter at Verona,

where he was born in 1484. He studied at the University of Padua, where he graduated Doctor of Medicine. In 1528 he became naturalised as a French subject, and settled as medical practitioner in Agen, a town in the Department of Lot et Garonne. Scaliger was both able and learned, but he has obtained an unenviable notoriety by his unscrupulous depreciation of an abler and more learned man, Erasmus of Rotterdam. That foremost scholar of the age published a satire on the Latin stylists of Italy, to which he gave the title of *Ciceronianus*. Professing to find in this censure of Cicero one of himself, Scaliger, in 1531, attacked Erasmus in a published oration full of abuse and invective. To this the Dutch Humanist paid no heed, which caused the irate Italian to send forth a second oration more scurrilous than the first. But by the time it appeared Erasmus was dead.

Scaliger never left the communion of the Church of Rome, although he had strong leanings in the direction of Protestantism. He died in 1558.

Scaliger's son Joseph was the friend of Andrew Melville, who formed his acquaintance during a visit of the former to Geneva when the young Scotsman was there. During his stay in Geneva Joseph Scaliger formed a collection of his father's poetical pieces, and he got Melville to preface the book with some commendatory Latin verses. At a later date, when

Julius Cæsar Scaliger

Melville's poem on the Coronation of Queen Anne of Denmark appeared, under the title of *Stephaniskion*, Joseph Scaliger bestowed upon the work warm recommendation. He who was not usually lavish in his praises of others, and did not entertain the lowest opinion of his own abilities, among other complimentary expressions, said, in a letter to the author, *Nos talia non possumus.*

When a prisoner in the Tower of London (1607–1611) Melville got tidings of the death of his Continental friend, and he wrote to his kinsman and constant correspondent in touching terms regarding 'my friend, the great Scaliger, who about the end of January exchanged an earthly for a heavenly country.'

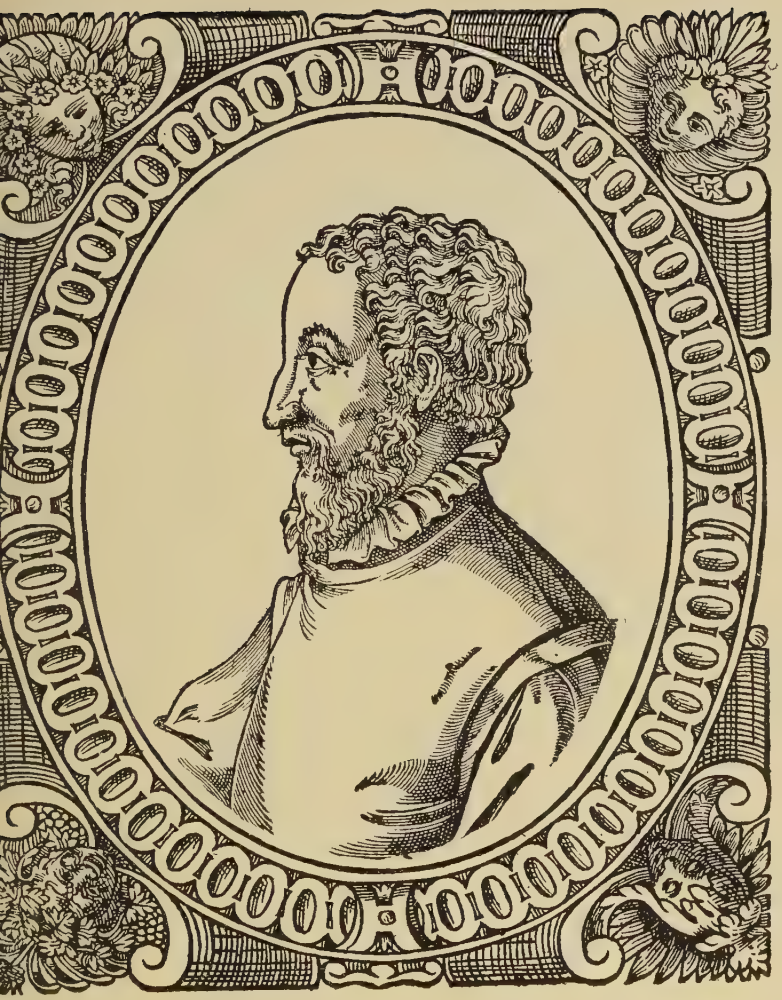
The Scaligers, father and son, were men of great force of character and of great attainments; but both suffered from what Lessing terms 'want of sanity and good taste.'

Melchior Wolmar

(Melior Volmarius)

WHAT is now the Kingdom of Würtemberg in Germany was in the sixteenth century called Swabia. There, at the little town of Rothweil, or Rotweil, Melchior Wolmar first saw the light.

When judged to be of a fitting age, young Wolmar was sent to a Latin school at Bern founded by his uncle, Michael Röttle. From Bern he made his way to Friburg, and after spending some time there he passed to Paris, where, in straitened circumstances and with no social advantages, he so applied himself to the study of languages and philosophy that he headed the list of graduates in his year of laureation. From the banks of the Seine, Wolmar, suspected of Protestant leanings and sympathies, found it safe to disappear. In 1527 he established at Orleans a seminary for



MELCHIOR WOLMAR.

youths engaged in professional studies. Here we get our first distinct view of the French scholar. For on December 5, 1528, there arrived at the house of Wolmar, as scholar and boarder, Theodore Beza, then a boy of nine. Looking back upon the time spent under the roof of his Orleans instructor, Beza did not fail to discern a gracious providence which led to his being sent away from Paris, then the most celebrated seat of learning in Europe, to a private provincial school recently opened by one of whom his guardian had no previous knowledge. What Wolmar became to Beza can be gathered from the fact that the latter afterwards styled the day of his entering that house in Orleans his birthday. If not his spiritual father—and that Calvin might fitly claim to be—Wolmar would seem to have been the instrument employed by God to liberate youthful Beza's mental powers from error and superstition and to implant in his soul a thirst for knowledge and truth. This accounts for the tenderness and warmth pervading the appreciation which the author of the *Icones* places opposite the likeness of the instructor of his boyhood, as also for the kindly reference to Wolmar's wife, Marguerite.

In or about 1530 Wolmar removed from Orleans to Bourges, then the capital of the duchy of Bern. There Margaret of Valois was surrounding herself, as she did at other times elsewhere, with

Humanists and Reformers, and thither she attracted the scholar of Orleans by appointing him to the chair of Greek literature. At Bourges it was the privilege of Wolmar to be of service to one greater than Theodore Beza, a student from Noyon, in Picardy, of twenty-two summers—John Calvin. Calvin had been drawn from Paris by a desire to attend the lectures of Andrew Alciat, Professor of Jurisprudence. While doing this he placed himself under the instruction of Wolmar for the perfecting of his knowledge of the Greek language and literature. Calvin's stay at Bourges was not a long one; but brief though the intercourse of teacher and scholar was, it resulted in the formation of a friendship which only the death of the former dissolved. With what grateful regard the scholar of Noyon cherished the memory of his Bourges experience appears from this—that in 1546 he dedicated his Commentary upon the Corinthian Epistles *ornatissimo Viro Melchiori Volmario*. In the course of the dedication he makes a graceful reference to the constancy with which Wolmar had cultivated the friendship formed long ago, to the liberality with which he exerted himself in his friend's interests, and to the zeal with which he sought to advance him to an honourable professional position.

Wolmar's father-in-law induced him to leave Bourges for Lyons. He had not been long there

before he was invited to become Professor of Greek and Civil Law in the University of Tübingen. There he pursued the scholar's calling for many years. When no longer able to teach he retired to the town of Isne, where he was stricken with paralysis and died in the sixty-fourth year of his age. Beza records the pathetic circumstance that, prostrated with fatigue and grief, the wife died on the same day as the husband, and that the two were buried at the same time, in the same grave. Melchior and Marguerite 'were lovely and pleasant in their lives, and in their death they were not divided.'

James Faber

(Jacobus Faber)

AMONG his own people this eminent French scholar was known as Jacques le Fevre. To that name there came to be added d'Etaples, which contained the information that he was a native of Etaples, a village of Picardy in the north of France. When Beza puts all this into Latin, the name takes this form—*Jacobus Faber*, *Gallus*, *Stapulensis*.

James Faber was educated at the University of Paris. After completing his undergraduate course he travelled extensively on the Continent, studying at Florence, Rome, and Venice. On his return to Paris he commenced teaching philosophy in the College of Le Moine. He made a special study of Aristotle, and translated several of his writings into Latin.

In 1507 the philosopher turned his attention to

JAMES FABER.

matters Biblical and theological, and in order that he might prosecute his studies free from interruption, and furnished with literary material, he took up his abode in the Abbey of St. Germain des Près. At this stage of his life Faber was a devoted son of holy Mother Church, and a devout Roman Catholic. He was constant in his attendance upon Mass, and in his repetition of 'the Hours.' He went the round of the city churches, prostrating himself before the images and decking the statues of Mary with flowers.

The first fruit of Faber's Biblical studies appeared in 1509, when there issued from the printing press of Henry Stephen a beautiful printed Psalter in four different Latin versions, accompanied with annotations. What was thought of the work by Papal authorities can be gathered from the fact that afterwards it was honoured with a place in the *Index Expurgatorius*.

Three years later there came from the same pen a *Commentary on the Gospels and the Pauline Epistles*, a copy of which constitutes one of the treasures of the Bibliotheque of Paris. At several stages of his exposition the commentator sets forth views akin to those of Luther and Calvin on such matters as predestination, grace, and penance. On one page there occurs this striking sentence: 'It is God who gives us, by faith, that righteousness which, by grace alone, justifies.'

Faber rendered still greater service to Biblical study in 1522. On October 30th in that year he published a French translation of the Four Gospels; that was quickly followed by a version of the remaining New Testament books; and within two years the whole New Testament translation appeared in one volume. The completed work was first published at Meaux, and several editions were subsequently printed at Antwerp. In what spirit Faber carried out his undertaking can be gathered from such sentences as these taken from the hortatory epistle, sentences which could not fail to be offensive and exasperating to the clergy and to the doctors of the Sorbonne: 'Who will not esteem it becoming and proper for a saint to have the New Testament in his native tongue? What can be more necessary to life, not that of this world, but spiritual life? If in every religious order it is ordained that such as are ignorant of Latin shall have their Rule in the vulgar tongue, carry it about with them, commit it to memory, and explain it often in their chapters, much more reason is there that unlearned persons belonging to the Christian religion should have that Rule, which alone is necessary, the Word of God, the Scripture full of grace and mercy. This Holy Scripture is the Testament of Jesus Christ, the Testament of our Father confirmed by His death and by the blood of our redemption: and who will forbid the children

to possess, look upon, and read the Testament of their Father?'

It was the privilege of Faber to be associated with persons who exercised a potent influence upon the two great movements of his day—the Renaissance and the Reformation. One of these was William Farel, who was enrolled as a student of the Paris University in 1510. At first the relation between Faber and Farel was that simply of teacher and scholar, but ere long there was formed an attachment strong and deep as that which unites a spiritual father to his own son in the faith. 'William,' said the venerable Humanist to the young Dauphinese student in a burst of affection and a foregleam of vision, 'William, the world must undergo a change, and you will live to see it.'

Another with whom the Parisian linguist had pleasant co-operation was William Briçonnet, Count of Montbrun. When this clerical nobleman became Bishop of Meaux, and desired to have the Gospel preached in his diocese, he called to his aid in the first instance his former preceptor, Faber, and then secured the services of such preachers as Farel, Vatable and Roussel. While the three last-named taught and preached in public, Faber provided in private the means for Scriptural instruction. He translated into the vernacular of the people portions of the Bible and a book according to the usage of Meaux, containing those passages of the New

Testament read in the Latin service of the Church. This literature the prelate took steps to have widely circulated in all the parishes of his diocese, while he made gratuitous distribution of the Gospels among the poor.

Yet another personage with whose name that of Faber will always be associated pleasantly is the Valois Marguerite, who figures along with her brother, Francis I., in the French group of the *Icones*.

Truly kind did this gracious woman prove to be to the French scholar. She made a home for him in her palace at Blois, and appointed him her librarian. The literary facilities thus given him the savant turned to good account, for when at Blois he executed a French translation of the Vulgate version of the Old Testament, which was printed at Antwerp in 1528. At a later date, when it was hardly safe for the Biblical translator to be where Papal officials could lay hands upon him, he found a quiet retreat in Margaret's Court, first at Nerac, then at Pau. When at Nerac he was visited by John Calvin, who came purposely from Saintonge to see the now aged scholar. The old man listened to all the youthful reformer told him with deep interest, and when the visitor took his departure he remarked to those around him : 'Calvin will be a distinguished instrument in restoring the kingdom of God in France.'

Beza tells us that Faber lived to extreme old age; some say he died in his hundred and first year. In connection with his closing days a touching incident is narrated. When feebleness and sickness were upon him the misgivings that often arise in such a condition troubled the spirit of the dying sage. He reproached himself with having fled from persecution which others had faced, suffering torture and death; he cried out that he was eternally lost, because he had not openly professed the truth of God and the evangel of Christ, but had continued a nominal Papist while he was really a convinced Protestant. The sequel is variously related by different writers. According to Farel, his pupil Gerard Roussel, to whom he left his library, comforted his loved master, bidding him be of good courage and trust in Christ. Others say that the good Queen of Navarre, to whom he left the trust of distributing his scanty possessions among the poor, and who was with him at the end, consoled her aged friend with wise and gracious words, so that the self-accusing, self-condemning saint and sage was led to say with his last breath: 'There is nothing left for me to do but to go to my Saviour, Whom I hear calling me.' And so, it was light at evening time.

The reflection of the biographer of Knox upon the life-work of James Faber is as just as it is philosophic. 'His history,' writes the Scottish

Church historian, 'affords a striking example of the use which Providence makes of persons partially enlightened for advancing its important designs, which, humanly speaking, would have been marred by those of greater intelligence, acting conscientiously according to their light.'

ROBERT STEPHEN.

Robert Stephen

(Rober Estiene, Parisien)

IN the year of grace, 1502, Henri Estienne, or Etienne, the scion of a noble family, in Provence, came to Paris. There he set up a printing press, and entered upon a career which entitles him to be regarded as the founder of a race of distinguished French scholars and printers. Stephen, or Stephens, is the English form of the family name.

When Henry Stephen died in 1520, his three sons were minors, and so the business fell into the hands of his foreman, who afterwards married the widow of his master. Robert Stephen, the second son of Henry, and the subject of this notice, was born at Paris in 1503. He received a university education, and became a proficient in Latin, Greek, and Hebrew literature. After completing his undergraduate course, he acted for a time as assistant to

his stepfather, and when in this position he superintended the printing of a Latin edition of the New Testament. From some things in the preface the faculty of theology drew the correct conclusion that young Stephen was in sympathy, not only with the new learning but also with the new faith. Soon after the printer formally joined the Reformed Church. In 1526 he acquired sole possession of his father's printing appliances, and began the publication of books bearing his own name and his own device. The device is the well-known olive-tree—suggested, we surmise, by the fact that his grandmother's family was that of Montolivet—and the motto is the Vulgate rendering of part of Romans xi. 20—*Noli altum sapere, sed time*, 'Be not high-minded, but fear.'

When established in business, Robert Stephen married Perrete, the daughter of a scholar and printer. From the eldest son of this couple of kindred tastes we get a charming description of the domestic establishment. Persons of various nationalities being employed as printers and correctors of the press, Latin was used as the medium of communication, with the result that in a short time the mistress and the maids of the house came to understand, and even to speak with tolerable ease, the dead language.

In 1528, the year of his marriage, Robert Stephen published, what he had been at work upon for four

years, his first Latin Bible, in folio form. Four years thereafter there issued from the Parisian printing press Stephen's work of greatest labour if not of greatest value—his *Thesaurus Linguæ Latinæ*. As a dictionary of Latin words and phrases the *Thesaurus* may now be superseded ; but in the sixteenth century it was vastly superior to anything of the kind in use, and its intrinsic merits ought not to be overlooked.

After the publication of his *magnum opus*, royal favour fell to the lot of the typographer. Francis I., though acquainted only with his mother-tongue, was liberal in his patronage of literature. In 1539–40 he appointed Robert Stephen King's printer in Hebrew, Latin, and Greek, and commissioned him to procure three sets of Greek types specially struck for the royal press. With the smallest of these Stephen produced a famous 16mo edition of the New Testament known to scholars as the *O Mirificam*, from the opening words of the preface, and said to be absolutely immaculate in execution ; while with the largest there was printed a magnificent folio New Testament with various readings from MSS. collated by his son Henry.

By this time the King's printer was in open conflict with the divines of the Sorbonne, who clamoured for the suppression of some of his publications. In disgust and in alarm the printer left his native country, to which he never returned, and betook himself to Geneva. There he became an ardent

supporter of Calvin, several of whose works he published, notably an edition of the *Institutes* in 1559, on the title-page of which there figures the olive-tree and at the foot of the page the words : *Oliva Roberti Stephani, Genevæ.*

On September 7th of that year the learned and industrious printer died, leaving, like his father before him, three sons to perpetuate the name and business, of whom Henry, the eldest, attained distinction as the author of a *Thesaurus Linguæ Græcæ.*

It is by his Biblical publications, and specially by his editions of the New Testament, that Robert Stephen is best known. The text of his Greek Testament of 1550, modified in the Elzevir text of 1634, remains to this day the traditional text. It is substantially that of Erasmus, and was the first critical edition ever published. It has this further distinction, that it is the first into which the existing division of verses was intorduced.

The number of learned publications that issued from Robert Stephen's workshop, first at Paris, then at Geneva, is surprising, Of the entire Bible he printed eleven editions, eight in Latin, two in Hebrew, and one in French. Of the New Testament he produced twelve editions, five in Greek, five in Latin, and two in French. He also printed numerous editions of Latin classics and a large quantity of Latin grammars. With all this fertility of production there was most painstaking striving

after accuracy. So anxious was the publisher to keep his pages clear of errors that he exposed the proofs in public with an offer of reward for every error pointed out, his example in this practice being followed by the brothers Foulis, of Glasgow, in a later century.

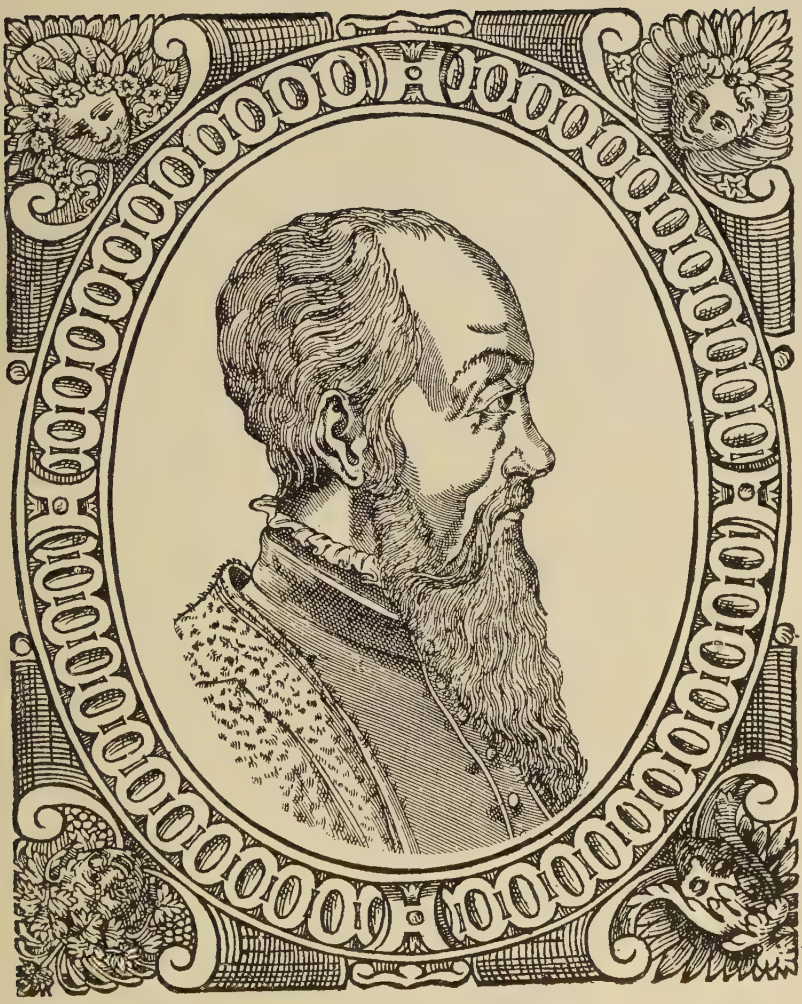
Many countries of Europe have produced printers of lasting fame. Italy has reason to be proud of Aldus Manutius, founder of the Aldine press and academy. Holland can boast of the five Elzevirs, printers at Amsterdam and Leyden ; and Scotland will ever cherish the memory of Robert and Andrew Foulis already mentioned.

But no country has greater cause for self-congratulation in the matter of scholarship and typography combined than France, for no men ever served the cause of the Renaissance and of the Reformation more devotedly than did the family of Estienne ; and of that family, take him all in all, the most distinguised member was he who figures in Beza's gallery of portraits as *Robertus Stephanus Parisiensis, Regius Typographus.*

Clément Marot

(Clemens Marotus)

THE father of Clément Marot was a Norman from the neighbourhood of Caen. For some reason not now discoverable he removed to Cahors, capital of the Province of Quercy. Jean Marot (more correctly Marais, Marets, or Mares) was twice married. His second wife was the mother of the poet. Clément Marot was born at Cahors during the winter of 1496–97. He matriculated at the University of Paris, and there entered upon the study of law. From early days he cultivated, if not poetry, at least verse-making, reckoned a fashionable accomplishment in the fifteenth and sixteenth centuries, when versifiers manufactured complicated structures of the *Ballade* and the *Rondeau* type. A genuine Frenchman of the old stamp, sociable, amiable, good-humoured, Clément Marot soon abandoned his legal studies,



CLÉMENT MAROT.

and found congenial employment as page to a certain Messire de Neuville. This was the beginning of the Court life of the poet, which was to prove both his joy and his snare.

In 1519 he became a member of the suite of Marguerite, sister of Francis I., and when that friend of Frenchmen of letters became the wife of the Duc d'Alençon, Marot had a post in the household assigned him, with ninety-five livres annually as pension. In 1524 the courtier accompanied his sovereign on his ill-considered and ill-fated campaign in Italy. At the battle of Pavia he was wounded and taken prisoner. When release came, quicker to him than to the captured Francis, he made his way back to Paris, where he came under the influence of the double movement of the century, the Humanist, or Renaissance, and the Evangelical, or Reformation.

Through the intemperate ardour of the courtier, at no time over-prudent, this became known to the clerical authorities, and in February, 1526, he was arrested on a charge of heresy, and lodged in the Chatelet. Marguerite succeeded in delivering him from imprisonment. He then became a member of the royal household and valet de chambre to the King on the return of the latter from Spain. That, however, did not bring Marot immunity from persecution. A summons was again served upon him to answer a charge of heresy, and this time he deemed it prudent to seek safety in flight.

Passing through Béarn, the fugitive made his way to Ferrara, and placed himself under the protection of Renée, the niece of Marguerite, who, like her aunt, was the friend of Rome's heretics. Ercole d'Este, Duke of Ferrara, not being in sympathy with his wife in matters religious, Marot could not prolong his stay, and so passed on to Venice. Soon afterwards he made his way back to France and to the Court of Francis, who assigned him a dwelling surrounded with grounds.

Once more the doctors of the Sorbonne sought to lay hands upon him, and as the protection of the fickle, temporising King was not to be relied upon, Marot again became a voluntary exile. He fled to Geneva. While received by the Swiss reformers with kindness, the austerity of the municipal and religious life in the city of Calvin was probably irksome to the Parisian free-thinker and free-liver; and so he found his way into Piedmont. That was his last move, for the great change came to him at Turin, where he died in the autumn of 1544, having barely reached his forty-eighth year.

Our interest in the poetical writings of Clément Marot centres in his contribution to the metrical version of the French Psalter. In 1539 there came out, not at Paris, where the translator was living, but at Strasburg, the first instalment of his translation of the Psalms. It consisted of only twelve psalms, but two years later there appeared a larger collection

containing thirty pieces, and bearing the imprint, Anvers (Antwerp). After another interval of two years there was given to the world a collection of fifty psalms, together with poetic renderings of the Ten Commandments, the Angelic Salutation, or *Ave Maria*, the Song of Simeon, and one or two smaller compositions. To this final publication the translator prefixed a dedication to Francis I. and a *Letter addressed to the Ladies of France*. In the latter poetical effusion he pleaded with his readers to substitute for the amorous and often licentious songs, with which their houses resounded, songs of quite another strain—songs of Divine Love. Apparently the appeal succeeded for a time. It is noted in the histories of the period that frequenters of the Court chose different psalms as his or her favourite piece. They were sung in city and court, in the house and in the open, and are believed by many chroniclers to have done more than anything else to advance the cause of the Reformation in France.

As has been notified in the Editor's Introduction, what Marot commenced Beza completed, and it is to the author of the *Icones* that the Church of the Huguenots is mainly indebted for her metrical Psalter. But when crediting Beza with the larger and more valuable part of the French praise-book, it would be unfair not to recognise the services of his predecessor in the work of translation. The verdict of literary experts is that in native poetical

genius Beza falls distinctly short of Marot. In lightness of touch, in gracefulness and deftness of expression, it is admitted by all judges of French literature that the palm must go to the latter. Beza himself would have endorsed this appreciation. It is touching to observe with what combined truthfulness and tenderness he refers to the foibles of the man he must have known so well, sorrowfully acknowledging in the letterpress that faces the icon of his friend that he never, even to the close of life, amended his unchristian morals, acquired during a protracted residence at Court, that worst mistress of piety and honourable deportment, while he gives ungrudging praise to what he styles 'the extreme usefulness to the Churches of the work which he had accomplished, a work that merits everlasting remembrance.'

AUGUSTIN MARLORAT.

Augustin Marlorat

(Augustinus Marloratus)

THE French town of Bar Le Duc, now in the Department of Meuse, was at the opening of the sixteenth century in the dukedom of Lorraine. Here Augustin Marlorat was born in 1506. Like Erasmus, he became an orphan when very young, and his guardians, wishing to free themselves of responsibility and pecuniary obligations, did with him exactly what those of the Dutch scholar did in his case—they thrust him into an Augustinian monastery. There was this difference, however, that whereas Erasmus was seventeen when immured at Deventer, Marlorat had not entered his teens—Beza says he was scarcely eight years old—when he became the inmate of a convent.

The pupil from Lorraine proved a good scholar, and, in course of time, an acceptable preacher. His

sermons at Bourges, where he was appointed prior of a convent of his Order, at Poitiers, and at Angers, were greatly liked by their hearers, all the more because there was in them the ring of Evangelicism. The usual result followed, and the young evangelist was constrained to find an asylum from persecution in Geneva, where he maintained himself by correcting proofs for the printers. Wishing to perfect himself in languages, literature, and divinity, he removed to the University of Lausanne. Here he took the decisive step of entering into orders, and, as an ordained Protestant minister of the Gospel, he became pastor first at Croissier and afterwards at Vevay. Marlorat's third and last charge was in Rouen, now of the Department of Seine-Inférieure, at that time the capital of Normandy, famous for its Cathedral of Notre Dame, and of unhappy notoriety as the town in which the wonderful and heroic career of Joan of Arc was brought to a shameful and cruel close.

When pastor at Rouen there fell to Marlorat the privilege and responsibility of being one of the Protestant ministers who accompanied Beza from Paris to Poissy in 1561, and who took part with him in the Colloquy held in the refectory of the nuns' convent in that town.

In the following year there broke out that conflict in France which, while in a sense a civil war, was to a still greater extent a religious feud, protracted in

duration, pitiless in the infliction of suffering and the shedding of blood. Driven to the measure by the sheer force of persecution, the Protestants of Rouen took possession of the town, set up a liberal government, with toleration for all as a leading principle of the Constitution. Unhappily this was not done without some rioting, in the course of which most of the valuable art-treasures of the principal churches were destroyed. The city was then besieged by Montmorency, Constable of France, and Francis, Duke of Guise. Stormed by them and captured, stern measures of reprisal for the work of the iconoclasts were taken. Five of the chief citizens were condemned to be executed. One of the five was Marlorat, the leading minister of the Cathedral. The sentence in his case was that he should be drawn from prison on a hurdle or sledge through the principal streets and hanged on a gibbet in front of Notre Dame ; that his head should be severed from the trunk, set upon a pole, and exposed on the bridge of the city ; and that his goods and estate should be confiscated, thus leaving his wife and five children destitute. All this, with accessories of cruelty and indecency, in which the Constable and the Duke had a share, was carried out on October 30, 1562.

Marlorat was a copious author as well as an active ecclesiastic. Among his writings are to be found expositions of the books of Genesis, the

Psalms, and Isaiah in the Old Testament, and an exposition of the New Testament, of which a fourth edition was printed at Geneva in 1585. But for all interested in public worship unique interest attaches to a small work of the Rouen minister. In 1595 there issued from the printing press of an Edinburgh typographer, Henry Charteris by name, a book bearing the following title: *The Psalmes of David in Metre. According as they are sung in the Kirk of Scotland. Together with the Conclusion, or Gloria Patri, eftir the Psalme: and alsua ane Prayer eftir euerie Psalme, agreing with the mening thairof.* The portion of this old Scottish Psalter of the sixteenth century which has puzzled antiquarians was the last mentioned on the title-page, the prayers or collects appended to each psalm. Who wrote them? Are they of purely Scottish origin? So recently as 1885 there was lighted upon a treasure which gave conclusive answers to these questions. In a collection of old books at Innerpeffray, Perthshire, there was found a little volume which has this for its title: *Les CL Pseaumes de David, mis en rime Françoise par Clement Marot et Theodore Beze. Avec la prose en marge, comme elle est en la Bible, et une Oraison à la fin a'un chacun Pseaume par M. Augustin Marlorat.*

The date of this French Psalter is, Paris, 1567; there is another edition of the same book in the British Museum, dated Geneva, 1577.

A comparison of the French *Oraisons* in the

Huguenot Psalter with the *Prayers* in the Scottish Metrical Psalter renders it perfectly certain that the latter are simply translations of the former. A single illustration may be given. The *Oraison* at the close of the 24th Psalm in the Marot-Beza-Marlorat collection of 1577 is in these words: 'O Dieu, Seigneur & Dominateur de tout le mond, vueilles par ta Saincte grace habiter au millieu de nous, & nous faire participans de toutes benedictions celestes, afin qui estans fortifiez par sa vertu, nous obtenions victoire contre tous nos enemis, au Nô de ton Fils, Jesu Christ.' The prayer in the Scottish Psalter of 1595 reproduces this in the following vernacular: 'O God, Lord and Reuler of the haill warld, it wil pleis the of thy gude grace, to dwell amangis us, and make us participant of all thy cœlestiall blessingis, that we being strenthenit be thy pouer, may obtaine victorie ouer all our enemies, in the name of thy Sonne Jesus Christ.'

If any Scot is disappointed to find that these beautiful Scottish collects of the sixteenth century are not original compositions, but simply translations of prayers of which a French pastor was the composer, he must console himself with the reflection that in this indebtedness of the Church of the Burning Bush to the Church of the Wilderness there is pleasing evidence of the close and helpful relations which have always subsisted between the Reformed Churches of Europe and the Kirk of Scotland.

GROUP V

A RENEWER AND STEADFAST ASSERTOR OF CHRISTIANITY RESTORED IN ENGLAND

THOMAS CRANMER

THOMAS
CRANMER.

Thomas Cranmer

(Thomas Crammerus)

THIS English reformer and martyr was born on July 2, 1489, at Aslacton, in the county of Nottingham, and was the second son of Thomas Cranmer and Agnes Hatfield. The family was an ancient one, claiming to have 'come in with the Conqueror.' It was also wealthy, so that this member of it not only received the education of a gentleman's son, but also had a share in the recreations of hunting, hawking, and archery. At the early age of fourteen he entered Jesus College, Cambridge, and in his twenty-first year he was elected to a Fellowship. When thirty-four years of age the Fellow became a Doctor and a Lecturer in Divinity in his college, and, a little later, University Examiner of theological candidates for degrees. In addition to these public offices Cranmer discharged that of tutor to two students, sons of one Cressy,

residing in the parish of Waltham Abbey. An outbreak of the plague known as the sweating sickness rendered it prudent for preceptor and pupils to leave Cambridge and retire to the home of the latter.

Henry VIII. was then in the neighbouring forest, and two of his hunting company—Gardyner, Secretary of State, afterwards Bishop of Winchester, and Lord High Almoner Fox, afterwards Bishop of Hereford—found hospitable entertainment in the mansion-house of Waltham Abbey. At the supper-table one evening the conversation turned upon the burning question of the day, the royal divorce—more correctly, the validity or nullity of the marriage of Henry VIII. and Catherine of Aragon. As the talk went on the Cambridge divine inquired, Could not the question be decided without the exercise of Papal authority? Why go to Rome when there is a shorter road—that of the Scriptures? Why not ask the canonists, the divines, and the theological professors to return a Scripture verdict upon the point at issue? The questions really led up to the formal principle of Protestantism. They appealed the case from the Pope to God, from the holy Mother Church to Holy Scripture.

When Cranmer's table-talk was reported to the King he ordered the University questioner to be summoned, speaking in these characteristically forcible terms: 'I will speak to him; let him be

sent for out of hand. This man, I trow, has got the right sow by the ear.'

The result of the interview was that Cranmer received a mandate to lay aside all other avocations, to draw up a treatise stating the case in his own terms and defending his position from Scripture, the Fathers, and the decrees of General Councils. When the thesis was finished, the author was sent to Oxford and Cambridge to expound and defend it before the authorities of these universities. Not ready at that stage to hazard a rupture with the Papacy, the King sent Cranmer to Rome. There he was received with marked courtesy and favour by the Pope, and was appointed Grand Penitentiary of England. Only a few months after his return from Italy he received a fresh commission from his sovereign, appointing him *Conciliarius Regius et ad Cæsarem Orator*, which, in plain English, meant that he was sole ambasasdor to the Emperor Charles V.

In 1532 the aged Archbishop of Canterbury died, and Henry immediately nominated Dr. Cranmer to the vacant see. The promotion, if dazzling, was dangerous, and the recipient of it might well hesitate and delay his return from Germany in the hope that some other appointment would be made. But the *nolo episcopari* of a timid subject was unavailing against the most imperious of kingly wills, and Cranmer was consecrated Primate of all England on March 30, 1533.

For twenty years Cranmer was at the head of the English hierarchy. Into the work of those years, so crowded with incidents, of course we cannot enter, but must pass at once to the closing scene in the life tragedy. On Mary's accession to the throne, in 1553, Cranmer was summoned to appear before the Council on the double charge of treason and heresy, was reprimanded, was ordered to confine himself to his residence at Lambeth, and afterwards was sent to the Tower. Thereafter he was taken to Oxford to be tried for heresy. As the pontifical authority had by this time been restored in England, the case was tried by a Papal Commission, and when sentence was pronounced and degradation inflicted these things were done by a Papal Consistory and by a Commission sent from Rome for the purpose. Finally the excommunicated and degraded prelate was handed over to the secular power.

Before that power had done its last and its worst Cranmer had inflicted upon himself a wrong deeper than any that could come upon him from without. Under pressure of insistent solicitations and delusive promises of deliverance, he signed no fewer than six recantations, each being ampler, more abject than the previous. On March 21, 1556, he was led from prison to St. Mary's Church, there to make his final recantation in public. Placed on a temporary platform before the pulpit, he was exhorted to clear himself of all suspicion of heresy by a full

confession. To the confusion of the officials and the amazement of a vast audience he expressed abhorrence of Romish dogmas and practices, with a steadfast adherence to the Protestant faith. He referred to the great thing which troubled his conscience—his recantations—and closed with the words, 'Forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished, therefore, may I come to the fire, it shall be first burned.'

Preparations had been made for his execution in any event, but now he was hurried off to the place of burning opposite Baliol College, where Latimer and Ridley had already suffered. True to his promise, when the flames rose around him he thrust his right hand into the burning pile, saying, 'This hand hath offended, this unworthy right hand.' Enduring with heroic fortitude the cruel torture, Thomas Cranmer died, at once the penitent and the martyr. It was a noble end to what, take it all in all, had not been an ignoble life.

It is not difficult to lay one's finger upon the weak spot in the prelate's character. He was timid, temporising when self-interests were at stake. Bishop Hooper said of him that 'he was too fearful about what might happen to him.' That supplies the key to what was pliant, subservient, and criminally weak in many of Cranmer's public actions.

Something more than weakness appears in the character of the man when regard is had to his

action in the case of those he deemed heretics. In a treatise for which Cranmer is mainly responsible the lawfulness and necessity of persecution to the death for heresy are plainly laid down. And what he avowed in theory the Archbishop carried out in practice. John Frith, Andrew Hewet, Anne Askew, Joan of Kent—these and many others Cranmer ordered to be delivered to the secular arm and sent to the fire, whither he himself, in course of time, was sent. All that can be said is that no one in Cranmer's day and country, Protestant or Papist, had grasped the principle of toleration.

From what was weak and unlovely in the English Reformer's character it is pleasing to turn to matters with which his name stands in honourable association.

To the influence and action of Cranmer the Church of England is largely indebted for her distinctive constitution, doctrines, and services. That Church is one of compromise, of coalition. She occupies a middle position between the Churches of Rome and Geneva. We may not endorse Lord Macaulay's estimate of the man, according to which he was 'saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy, and a lukewarm friend.' But no one can read the *Book of Common Prayer* and the Thirty-nine Articles of the Church of England and not appreciate the balanced judgment of the English

historian when he goes on to say of the Anglican Church : ' Her doctrinal confessions and discourses, composed by Protestants, set forth principles of theology in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient Breviaries, are very generally such that Cardinal Fisher or Cardinal Pole might have heartily joined in them.' The theologian and ecclesiastic who took the chief part in bringing that about was undoubtedly Thomas Cranmer.

Then, the name of the Archbishop occupies a position of distinction and honour in the history of the English Bible. In 1539 there was published a new version of the Scriptures in English. On account of its size it obtained the name of ' The Great Bible,' but to the second edition there was prefixed a long and valuable prologue by Cranmer. For this reason it has been called ' Cranmer's Bible,' and so have all subsequent editions that contain the preface. The title-page of this version—said to be the work of Hans Holbein —is curious as a work of art and interesting as a page in the history of the times. About the middle of the engraving is the figure of Cranmer placing a copy of the sacred volume in the hands of one of his clergy and repeating the charge of St. Peter, ' Feed the flock of God.'

Strype, in his Life of the Archbishop, tells how

Cranmer's Bible was received by the people of England. 'It was wonderful,' says the historian, 'to see with what joy this Book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all England over, among all the vulgar and common people; and with what greediness God's Word was read; and what resort to places where the reading of it was. Everybody that could bought the book, and busily read it, or got others to read it to them; and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scripture read.'

GROUP VI

A PRINCIPAL RENEWER OF CHRISTIANITY RESTORED IN SCOTLAND

JOHN KNOX

JOHN KNOX.

John Knox

(Joannes Cnoxus)

THERE is difference of opinion among his biographers as to the year and place of the Scottish Reformer's birth. The traditional date is 1505; but Beza affirms that he died in his fifty-seventh year, and if that be so then he must have been born in 1515, as it is certain he died in 1572. As to the birthplace, some think it was the parish of Morham, East Lothian; others favour Giffordgate, a straggling hamlet on the outskirts of the town of Haddington. Beza's description of 'Cnoxus' is 'Scotus, Giffordiensis.' In the matter of parentage Knox himself tells us that his father and two grandfathers had served the Earls of Bothwell—landowners in Haddingtonshire—had fought under their standards, and some of them had fallen in battle by their side. Evidently he was 'of lineage small,' and he was not ashamed, but proud, of his

humble birth, even as was Luther of being the son of a miner.

When young Knox left the Grammar School of his county he was able to read and speak Latin, and he knew something of French—acquirements which were of more use in his day than a knowledge of his mother-tongue. At the age of sixteen or seventeen he went to college either at Glasgow or St. Andrews. In course of time he became 'a minister of the sacred altar,' a notary by Papal authority in the diocese of St. Andrews, and tutor to the sons of certain gentlemen of East Lothian.

It was not till 1546, when he was probably in his fortieth year, that Knox entered upon the work of his life. Then he came into contact with and under the influence of George Wishart, the scholar, preacher, and martyr of the Scottish Reformation dawn. In the following year the tutor and his pupils sought safety from the designs of the Papal hierarchy within the strong walls of St. Andrews. Here he who had by this time cast his first anchor in the Evangel of Jesus Christ received his call to the ministry of the Gospel. For only a few months had he exercised that calling when the Castle of St. Andrews was compelled to capitulate, and Knox (with others held responsible for the murder of Beaton) was flung into the French galleys. For nineteen months he toiled as a slave under the lash of the *comite*, or officer in charge of his gang. From this life of hardship and

horror Knox was set free early in 1549, and by the month of May he was in England. There he lived and laboured for five years. At Berwick-on-Tweed, at Newcastle, and in London, as minister of congregations, as one of King Edward's chaplains, and as the coadjutor of Anglican divines in compiling Anglican Articles of Faith and Books of Service, John Knox, Scotus, mightily helped forward the Protestant cause in England.

The accession of the Roman Catholic Mary Tudor to the throne of Edward in 1554 compelled the Protestant preacher to seek safety elsewhere. He went, *viâ* Dieppe, to Geneva, where he found a home, and formed a friendship with John Calvin. Not long after he received and accepted a call to become minister of an English congregation in Frankfort-on-the-Maine. While his charge consisted mainly of Protestants driven from England by the Marian persecution, the congregation was divided into two parties—an Anglican or Episcopalian, a Puritan or Presbyterian. The 'Frankfort Troubles' rose out of the conflict of these parties, and resulted in Knox retiring from the charge and returning to Geneva. With the exception of the time given to a brief visit to Scotland, Knox spent the remainder of his years of exile at Geneva, where he was chosen minister of the English people who had settled in the town of Calvin.

The death of Mary Tudor in 1558 and the acces-

sion of Protestant Elizabeth so changed the situation in Great Britain as to render possible and safe the return of the Scottish Reformer. He arrived at Edinburgh in the beginning of May, 1559. From that date to the day of his death—a period of thirteen eventful years in the history of Scotland—Knox was the foremost figure in the battle of the sixteenth century for faith and for freedom, the greatest battle of any century in any country. To chronicle his doings and his sayings during these years would be to narrate the history of the Scottish Reformation. That, of course, cannot be attempted in this work, and happily it does not need to be done, seeing the literature of the subject is so copious and accessible.

The closing years of Knox's life formed a period of darkness and disappointment. Early in 1570 his friend, the 'Good Regent' Moray, was assassinated, and the country was left without a capable ruler. Civil war broke out, and Scotland was torn by the struggle for mastery of the Queen's party, which fought for Romanism, and the King's party, which stood for Protestantism. In the autumn Knox had a fit of apoplexy. It did not prove fatal, but he never recovered entirely from the disablement of the stroke. When he walked it was 'with his one foot in the grave,' when he appended his signature to what had been written for him, it was 'with my dead hand.' The *tedium vitæ* became strong in him—he longed to take good-night of all; 'for,' said he, 'as

the world is weary of me, so am I of it.' But all through those darkening days the servant of God never lost hope, never parted with his assured confidence in Christ. He might have a 'dead hand,' but he had also a 'glad heart.' And so when the end came, on the night of November 24, 1572, he had read to him the Gospel of the Resurrection as contained in the 15th of 1 Corinthians, and also the 17th of St. John, 'where I cast my first anchor.' At ten o'clock he heard the family evening prayer repeated; as eleven o'clock drew on he said with a long sigh and sob of relief, 'Now it is come.' In the last struggle, when speechless, he was asked to give a parting sign that he was at peace. He lifted up his right hand heavenward and, sighing twice, peacefully expired.

John Knox was both an ecclesiastic and a statesman. He was the reformer of his Church's faith and the assertor of his country's liberty. But if we are to sum up the work in one word, that word will be Freedom—freedom from Rome Rule and Papal error, freedom from priestcraft and kingcraft, freedom religious and freedom civil. 'The freedom of this realm'—that was what John Knox was always fighting for. He fought the noblest battle ever waged upon Scottish soil. He died before the work was quite done, for the assertors of civil and religious liberty in the century that followed his had a severe struggle before them, and it was all the harder

because Knox was no longer with them to stand in the brunt of the fight. But for the cheer and guiding of the men of the Second Reformation and the Martyrs of the Covenants, there was the memory of the man whose life and death meant so much for his country, and who, as he lay dying in his house at the Netherbow of Edinburgh, could say without fear of contradiction or of challenge, 'I have fought the good fight: I have finished the course: I have kept the faith.'

GROUP VII

A PRINCIPAL RENEWER OF CHRISTIANITY RESTORED AMONG THE POLES

JOHN A'LASCO

JOHN A'LASCO.

John A'Lasco

(Jean A Lasco, Polonois)

IN Reformation times Poland was intimately connected with Bohemia. The language of the two countries was practically the same; Polish students resorted to the University of Prague; one of the first martyrs in Bohemia was a Pole, Stanislaw Pazek, the shoemaker, who suffered death along with two Bohemians in 1411, for opposing Papal indulgences.

So, when the light of the morning star of the English Reformation penetrated to Bohemia, it soon passed on to Poland. In Poland the Renaissance and Reformation movements started with brilliant promise, which renders all the more tragic the subsequent overcasting of the light in that unhappy country. Connected with the inceptive period of the Reformation in Poland, the name of honour and distinction is that of John Laski, known in England as John A'Lasco.

The Castle of Lask, near the town of that name, was the ancestral seat of the Laski family, and there, in the last year of the fifteenth century save one, John Laski was born. He enjoyed and profited by the educational advantages of noble birth and affluent means. His uncle, Chancellor and Primate, superintended the nephew's education at Cracow, and in 1513 took John and his elder brother with him to Rome, that the youths might be present at the Lateran Council held in that year. Thereafter, through the influence of the same relative, the younger brother acquired several benefices, and in 1521 he became an ordained priest. Before entering upon the work of a parish priest, young Laski travelled extensively in Italy, France, Germany, and Switzerland. At Zurich he made the acquaintance of Zwingli, and then, crossing the Jura, he went to Basle, where he lived for about a year in the house of Erasmus, during which sojourn he met with other scholars and reformed divines, with, for example, Œcolampadius and with Pellicanus, from the latter of whom he acquired a knowledge of the Hebrew language. By the time he returned to Poland in 1525, John Laski was no longer a dutiful son of the old Church ; he was at heart a Protestant, thanks mainly to the influence of Zwingli and Erasmus.

Ecclesiastical preferment was now within his reach. Two mitres, those of Wesprim, in Hungary, and of Cujavia, in Poland, were offered for his

acceptance. He declined both, and in connection with the latter went to King Sigismund and frankly avowed his change of views and convictions. Although his Sovereign was kindly disposed, the converted priest could not with safety remain in Poland. He left his native country, sojourned for a time at Louvain, in the Netherlands, and ultimately, at the request of the good Countess Anne, regent for her son, he went to Emden, capital of East Friesland, in order to complete the Reformation work and to superintend the Protestant Churches of that province. The post was not an easy one. There were dissolute nobles, turbulent monks, and wrangling sectaries, and these united in an attempt to extinguish the man whom they called 'the fire-brand.' But, resolute and prudent, Laski went on steadily with his work. The coalition was overthrown, the monks were forbidden the public performance of their services, the order and discipline of the Church were reformed on the Geneva model, and the Lord's Supper was dispensed after the manner of Calvin. In six years of strenuous toil and conflict John Laski completed the reformation of the Church in East Friesland, made the little town of Emden an asylum for the Protestants of the Netherlands, and so helped to pave the way for the conflict of William of Orange with Spanish oppression.

In 1548 a pressing invitation came to the reforming pastor of Emden from Archbishop Cranmer. That

prelate urged him to join a gathering in England of Protestant divines who were endeavouring to settle matters of doctrine and Church polity. A'Lasco spent the winter of 1548–9 in England, living part of the time at Windsor, but for the greater part with Cranmer at Lambeth. On his return to Friesland he found the Imperial edict called the *Interim*, a modified Popish scheme of uniformity framed by Charles V., in operation, and as he refused compliance with its terms, he returned to England in 1550.

At that date the number of foreigners in London was very great, many being religious refugees. They were of various nationalities, chiefly French and German. By letters patent of Edward VI., these foreigners were constituted into one Protestant Church consisting of three congregations, and called *Ecclesia Peregrinorum*, Church of the Strangers. To this ecclesiastical body there were assigned the revenues and freehold of Old Austin Friars Church, near Broad Street. When the inconvenience of several congregations using the same place of meeting became palpable, the French refugees obtained from the Dean and Canons of Windsor a lease of the Church of St. Anthony's Hospital, Threadneedle Street. 'An agreement was drawn up in John A'Lasco's own house, Bow Lane, between deputies of the German and French congregations that each should pay half the rent and repairs, the French to

hold occasional service at Austin Friars in token of their joint rights in the original *Temple*.' The royal charter appointed A'Lasco superintendent of the church, with four colleague pastors.

In the general work of the English Reformation as carried out in Edward's reign, the Polish divine had an honourable share. He was nominated a member of the Commission for the Revision of Ecclesiastical Laws, and when the Commission embodied the result of their labours in the valuable work, *Reformatio Legum Ecclesiasticarum*, A'Lasco received one hundred French crowns as his honorarium.

With the death of Edward and the accession of Mary, John A'Lasco's sojourn and services in England came to a close. On September 15, 1553, the Superintendent and 175 members of the Church of the Strangers embarked at Gravesend in two Danish vessels. After encountering a storm which separated the vessels, that which had A'Lasco on board entered the Danish harbour of Elsinore. Lutheran keenness and intolerance soon compelled the exiles to re-embark and make for Friesland. But A'Lasco's stay there was only temporary, for the Lutheran spirit of hostility to the Zwinglian and Calvinian branch of the Reformation had developed during his absence, and rendered his remaining impossible. He sought an asylum in Frankfort-on-the-Maine, where he succeeded in establishing a Church for Belgian Protestant refugees, and where he

endeavoured, but without success, to heal the division between the Lutheran and the Reformed Churches. When at Frankfort he published the most valuable of his works, *Forma ac Ratio*, or *Form and Method of Administration in the Church of the Strangers.* The book was dedicated to Sigismund Augustus, King of Poland, and it is probable that it was owing to this the author was recalled to his native country by the sovereign and the nobles in 1556, and that, soon after his return, he was appointed Superintendent of the Protestant Churches in Little Poland. Here, as in Emden and London, he laboured unweariedly for Christ and the Church. That on which his heart was set was the erection of a National Church. He held Synods and urged upon the King the convocating of a National Synod. He was one of eighteen divines who translated the first Protestant Bible into Polish. He laboured in the interests of union, as he had done at Frankfort. But the opposing forces of the Vatican, the Jesuits, and the Anti-Trinitarians, were too strong for him, and it was not given A'Lasco to see the Reformation in Poland carried to completion.

Scanty materials exist for illustrating the closing years of the Reformer's life. His descendants returned to the Church of Rome, and there is reason to suspect that all records of his labours were destroyed. After many months' illness he died 'in the midst of work and care,' on

January 8, 1560, and was buried in the Church of Pintzow.

The period of greatest usefulness and value in the life of this Polish nobleman and churchman was that of his sojourn in England. Scottish Church historians so regard the matter, for the form of government and order of worship which A'Lasco used in the congregations he organised in London closely resembled that which was introduced into Scotland at the establishment of the Reformation. And English Presbyterian historians assign to A'Lasco an honourable place in the inceptive period of the Reformed Church of England. While there had been the beginnings of a foreign Church at Canterbury as early as 1547, with continuance to this day in the Cathedral crypt, the congregations formed under the superintendence of the Polish pastor were the first legally recognised and authorised Churches not subject to the jurisdiction of the State Church and not conforming to its formularies. The organisation was largely Presbyterian. The order of worship was of Presbyterian simplicity, fixed prayers and free prayers being provided for in the service-book. The Lord's Supper was administered to communicants, not standing nor kneeling, but in a sitting posture. The laying on of hands was practised in the ordination of superintendents, ministers, elders, and deacons. There was a common fund for the support of the pastors to which A'Lasco

gave the significant and anticipatory title of *Sustentatio Ministrorum*. Because of these things characteristic of the *Ecclesia Peregrinorum*, British ecclesiologists attach high value to two writings of the organiser of that body. One of these consists of the Confession of Faith and Public Prayers in use among the foreigners, and is dedicated to King Edward VI. The other is that already referred to, dedicated to King Sigismund, *The whole Form and Method of Administration in the Church of the Strangers, particularly of the German Section*, published at Frankfort in 1555. In the lengthy historical preface which follows the dedication there occurs this interesting passage: 'When I was called by the King [Edward VI. of England], and when certain laws prevented much that was in use under the Papacy from being purged out as he himself greatly desired, he secured for me when I was solicitous about foreign Churches, that exiles who were not strictly nor to the same extent bound by these laws, should have Churches of their own in which they should freely regulate all things according to primitive methods, without any regard to existing rites: so that the English Churches might be incited to embrace Apostolic purity, with joint consent of all estates of the realm. Of this project the young King himself was chief author and prime defender.'

GROUP VIII

A PRINCIPAL RENEWER OF RENASCENT CHRISTIANITY AMONG THE SPANIARDS

JOHN DIAZ

JOHN DIAZ.

John Diaz

(Ioannes Diasius)

IN the sixteenth century there were Spaniards who became Protestants when abroad, who, on that account, only indirectly influenced the Reformation movement among their countrymen at home. One of these was Jayme Enzinas, better known by the Græcised form of the name, Dryander, an oak. The son of a citizen of Burgos, in Old Castile, this youth was sent, along with two brothers, to study at Louvain, a celebrated seat of learning in Belgium to which Spanish students had been in the habit of resorting. From Louvain he removed, in 1541, to Paris, where he became a confirmed and avowed Protestant. Then he went to Antwerp, and from Antwerp to Rome, under orders from his father, who had regard to his son's advancement in the Church. When about to quit Italy for Germany, Jayme Enzinas fell into the

hands of the Inquisition. Face to face with his judges, he avowed his faith and defended it with fearless spirit. He was instantly condemned to the flames, and died at the stake in 1546.

When this Spanish martyr was in Paris he communicated his change of creed to some of his countrymen, who were also prosecuting their studies at the Sorbonne. Among these was one whose icon Beza has inserted immediately after his notice (without a portrait) of Enzinas, whom he miscalls John, and whose martyrdom he misplaces in 1545. This disciple of James Enzinas was Juan Diaz. John Diaz was a native of the province of Cuenca. Receiving a liberal education, he studied for several years at the University of Paris. Dissatisfied with the scholastic theology then in vogue, he mastered the Hebrew language, that he might study the Scriptures in the original. After his conversion to Protestantism, Diaz left Paris and betook himself to Geneva, where he resided for some time in the house or a countryman, and benefited by converse with Calvin.

In 1546 he removed to Strasburg. There he came into close relations with Martin Bucer. To that Protestant leader the young Spaniard commended himself by his piety, scholarship, and suavity of bearing, so much so that when the former was deputed by the Senate to attend a Conference at Regensburg or Ratisbon, he obtained leave from

the civil authorities to take the latter with him. At Regensburg Diaz came into contact and conflict with a Popish Spaniard, Pedro Malvenda, an old Parisian acquaintance, of whom it has been well said that to the pride and prejudice of a Spaniard he added the rudeness of a doctor of the Sorbonne and the insolence of a minion of the Court. Malvenda did his utmost by the use of promises and proffers, entreaties and threats, to reclaim his countryman to the Catholic faith. When all his efforts failed he put himself into communication with a brother of the apostate at Rome, Dr. Alfonso, who then held the office of an advocate in the Sacred Rota.

The family pride and devotion to the Church of Alfonso were deeply moved by the intelligence concerning his brother. He at once set out for Germany, taking with him a hired ruffian, as he was resolved in some way or another to rid the family of what he considered a disgrace. On arriving at Regensburg, he found that his brother, yielding to the entreaties of friends, had sought a retreat in Neuburg, a small town in Bavaria, on the banks of the Danube. He followed the fugitive, and employed every art of persuasion and of intimidation to bring the pervert back to the fold. Making no more progress than Malvenda, he altered his tactics, professed to be shaken in his beliefs by the arguments and Scripture proofs of his brother, and proposed a removal to Italy, where

Juan, he said, would have a fine field for the dissemination of his new views. The Protestant friends of the delighted convert saw through the strategy and persuaded him to remain at Neuburg.

The baffled plotter concealed mortification under a semblance of satisfaction, expressed gratitude for spiritual benefit received, and before parting pressed upon his guileless brother's acceptance a purse of gold, dropping at the same time a warning hint to be on his guard against Malvenda at Regensburg. He set out professedly for Augsburg, but the day after doing so he turned back along with the mercenary, who on the way furnished himself with a carpenter's hatchet, which he concealed under his cloak. Early in the morning of March 27, 1546, the two were at the house in which the brother lodged before he had left his bed-chamber. The hired attendant professed to be the bearer of a letter from Alfonso, which his unsuspecting victim, coming from his room only partially dressed, eagerly took from his hand and went to the window of the apartment in order to get more light for its perusal. Stepping softly behind the absorbed reader, the assassin dealt him one fell stroke with the axe, which he left in the cleft skull, and then joined Alfonso, in waiting for him at the stair-foot. The partners in guilt had provided a relay of horses to convey them quickly out of Germany, but were overtaken and imprisoned at Innsbruck. Although arraigned

before the Criminal Court, they were never brought to trial, but were allowed to escape unpunished through the influence of the Cardinals of Trent and Augsburg, and the intervention of the Emperor.

After liberation the fratricide appeared professionally at the meetings of the Council of Trent, received a gracious welcome at Rome, and ultimately returned to Spain, where he mingled in the society of noblemen and scholars, who listened appreciatively to his narrative of what he and they regarded as 'sanctified crime.'

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